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Let There Be Light

"And God said, 'Let there be light'". (Gen. 1:3).
And Jesus said, "I am the light of the world; he
who follows me will not walk in darkness." (Jn. 8:12)
But the numbers say, the world is getting darker.

"Darker". It was the numbers that stopped me there--the statistics of the world Christian mission and the word "darker". I didn't want to start with numbers. Mission begins with God, not numbers--with the God who said "Let there be light"; and with Jesus Christ who said, "I am the light of the world", but the numbers and "darker" stopped me short. With all that light, why is the world getting darker? Are the numbers trying to tell us something?

When I was a student, Einstein lived a few doors down Mercer Street next to the seminary. He was pretty good with numbers. We all know his famous equation, $E=MC^2$ --"Energy equals mass times the speed of light squared". Energy, mass and light. It intrigues me that mass and numbers play so central a role in the equation, along with bursts or waves (we don't know which) of the fast moving, mysterious thing we call light. Without the mass, no energy; but the mass is mush without the light.

I've been thinking, unscientifically, about Einstein's equation. How curiously dependent energy (I call it power)--how dependent it is on its relation to mass and light. It made me wonder (again unscientifically) about the possibility of a similar equation in a very different field, Christian missions. The light could be "the Light that streams in glory from the face of Jesus Christ", which is one way of describing the Holy Spirit; and the mass could be the world, or better yet, the Church in the world, which is indeed a gathered mass in mission. Is mass, which can be measured, indispensable to the mission? Jesus who said, "I am the light of the world", also said to 12 disciples, "You are the light of the world". And at the end of their training, said, in effect, Now go; go and shine.

If mass is so indispensable, a good place to begin measuring the mass for such a mission might be Asia. For in terms of mass numbers and light, Asia is still in the dark. Jesus was born in Asia, and the light of the gospel was carried clear across the continent to China at the other end of Asia 1400 years ago. Chiseled into a 9-foot high, 8th century slab of black granite, are Chinese characters which tell us that the first missionaries were Persian Syrians who translated the name of

their faith into Chinese as "The Syrian religion of the Light". Asia has the most people in the world (60%, compared with North America's 5%); but it also has the lowest percentage of Christians on any of the five major continents: Asia, Africa, Europe, North America and Latin America. But today in only three Asian countries are Christians in a majority (Armenia, Georgia and the Philippines). (Op. World, p. 41)

Let me set the stage for looking at Christian missions in a global context by giving you a quick glance at how the Light has spread through the nations and on to the great continents. And at how unevenly and unfairly it has been distributed. Continent by continent, Christians today, measured by per cent of population, are:

Latin America	<u>91.7%</u>	(RC 78.8%; PIA ¹ 11.9%)
North America	<u>81.6%</u>	(PIA 46.6%; RC 22.8%; Orth 2%)
Europe	<u>71.1%</u>	(RC 33.1%; Orth 20.0%; PIA 13.7%)
Africa	<u>48.4%</u>	(PIA 26.7%; RC 15.0%; Orth 6%)
Asia	<u>8.6%</u>	(RC 2.6%; PIA 5.3%) (<u>Op. World</u> , 19ff)

Those numbers sound almost too good to true, except for Asia. America does not quite seem to me to be 81% Christian. It depends on the category the numbers are measuring. Those figures are maximum possible estimates of a nominal religious connection, and have a wide margin of error but are the kind that are used in general over-all comparisons of world religions. A more precise and accurate category is enrolled, recorded church membership. That considerably reduces the numbers, dropping North America, for example from 81% Christian to 68%. But we are well aware that only God knows the numbers written in "the Lamb's Book of Life".

Nevertheless, even using the maximum numbers - - a 91% Christian Latin America, an 81% North America, and 71% Europe, 48% Africa, and 8% Asia--the first hard fact we must face is the fact outside the chart---total world population, not just the inside-the-church numbers of those who claim to be Christian. Fitting the light of the gospel into the picture of the whole world the light seems dimmer, and the world at the beginning of the 21st century is getting darker.

I. The world is getting darker. Is it really? Is the world really getting darker? The numbers say, Yes. The cold, dark, hard fact is that world population is growing at a faster rate than the Church in the world.

For a whole century, the 19th, it seemed that the light of the good news of Jesus Christ was burning brighter and warmer all around the world. But suddenly, half way through the 20th

¹ PIA stands for Protestant, Independents, and Anglicans.

century, it flickered. No, not suddenly; that is the wrong word. It was sudden only if we are looking at it from the perspective of 2000 years of church history. But it actually happened so slowly and gradually that looking back we can scarcely say when the shadows first began to creep in.

Between 1800 and 1900 the global Christian community came close to tripling in size, ending with Catholics outnumbering Protestants nearly 2 to 1.² Latourette, in his seven-volume history of Christian expansion called the 19th century "the great century" of Christian missions. But it was an uneven success. It was still lopsidedly western, and too easily associated by its critics with the expansion of western empires, rather than with the good news of Jesus Christ.

Nevertheless, in 1910, at the World Missionary Conference in Edinburgh, Christians were still rejoicing that the spreading light had for the first time brought a third of all the people in the world into the fellowship of the church. Let's finish it, said the eager, mission-minded college students of the Student Volunteer Movement. They took as their motto, "The evangelization of the world in our generation" and in the next 20 or thirty years sent out across the seas "20,000 young men and women to live and die for Christ in nations around the world", and enlisted 80,000 more "student volunteers" to support them back home in the churches.³

Perhaps they could have reached their goal, who can tell, but something happened. In two more generations their 20th century ended with the churches in their own home countries in shock or denial at the discovery that the world was less Christian in the year 2000 than it was in 1900.

Now that first evangelistic breakthrough of the student volunteers was not a failure. Their generation was a major factor in the remarkable church growth in the years that followed. The Church had not only visibly and effectively circled the globe, it doubled the size of its mass in the hundred years of the 20th century.

All very good, but while some Christians were prematurely counting the gains, a few began to notice that though the Church was doubling, the world had tripled its population.

² World population in the 19th century increased from about 900,000,000 to 1,620,000. The number of Christians rose from about 200,000,000 to 558,000,000. (D. Barrett, in IBMR, Jan. 2001, p. 25).

³ David Bliss, in the Preface of Student Mission Power, (Pasadena: William Carey Library, 1979), xi.

The percentage of Christians in the world had actually slipped--not by much, but by enough to sound an alarm. Christians had fallen from a little more than a third, to a little less than a third of the people in the world--from 34.6% to 33%. For Christians, the world really is getting darker.

Islam is growing faster than Christianity, almost half a percent faster; Hinduism also grows faster, faster than Christianity but not as fast as Muslims. Perhaps the most ominous news of all is the discovery that the second fastest-growing religion in the world today is no-religion--the millions who have stopped believing in any religion but themselves. Add these to the non-Christian traditional religions, and David Barrett's treasure-chest of Christian statistics, the World Christian Encyclopedia estimates that in an average 24-hour day, the world grows at the rate of 147,000 new non-Christians to only 69,000 Christians a day.⁴ How else can we describe that but as a gathering of the darkness? (Barrett, CWE 2001, 1:4-7).

That raises the question, Why? Has the Light gone out? Has the mass turned back to mush? Has the Christian mission failed? There are many roads which might be useful for travel toward an answer to those questions, but here, meeting as we are in a Divinity School, I want to turn from statistics to theology.

II. Back to theology. In a classroom, I'd be tempted to say, "It's the theology, stupid!"

Why is it that God so often in church history allows the light to dim almost to darkness, as at the cross, before he lets it shine again with a resurrection? I think we are at one of the dimming times, a darkening much more dangerous than a decline in growth of numbers, but a darkening of our basic commitment to Jesus Christ as the Light of the World, and the only Lord of the mission.

I sometimes describe the crisis like this. There was a time, back before the great theological depression in the mainline churches, when everybody knew why the church has missionaries. They didn't need to re-imagine the world Christian

⁴ The comparative figures for percentage of growth of the world religions in 2000 are: Muslim 2.1%, Hindu 1.7%, Christian 1.4%, Buddhist 1.7%. The non-Christian part of the world is growing at the rate of 1.5% a year; Christians at 1.4%. Those who profess no religion add 16,000 a day, which sounds like a slower growth rate, but only because its total in the population is still small: 2 billion Christians; 4 billion non-Christians, of whom less than 300 million claim to be atheist or non-religious. (Barrett, W.C.E., 2001, vol 1: pp 4-7).

mission every five or six years. They didn't need to ask why they had missionaries, and what missionaries were supposed to do. It was axiomatic. It was as simple as the command of Christ, and as urgent as life and death. For millions upon millions were dying in a darkness without Christ. Every second saw more souls slipping into a Christless eternity. No one had ever given them a chance. No one had ever told them that they could live forever in Christ. Faced with a challenge as simple as that the Church exploded into the modern missionary movement, a race against time and against the devil for the greatest of all prizes, the eternal salvation of the human soul.

If I have over-simplified and over-dramatized it, forgive me, but that is the classic and to many people the most familiar theology of missions. It is evangelical theology; salvation free for all, but only in Christ, the one and only Saviour of the world. And if you are expecting me to ridicule it, I am going to disappoint you. It is not as old-fashioned and outdated as some people think. It was my parent's theology, yes. But--and this is important, that same theology is also the theology of the vast majority of the churches of the third world, and who are we to call them ridiculous? They are the ones which are growing, not we. And, to be personal about it, this was the theology that sent me back to Asia as a missionary to Asia.. No, I'll never ridicule it. It is a missionary theology.

That theology of the lostness of unbelief, and of salvation in Jesus Christ alone still sends more missionaries around the globe than any other theology of missions. Most people do not realize that the number of foreign missionaries sent out from North America may not be declining--except, alas, in our mainline churches. And even if it is, the decline in the West is more than matched by the stream of missionaries fanning out across the seas from the churches of Asia, Africa and Latin America. South Korea alone now reports 10,000 foreign missionaries.

But you know as well as I that there came a day of "the shaking of the foundations". The old urgencies were denied, or at least ignored. No one seemed sure of anything eternal any more. So the challenge changed. The 1928 Jerusalem Conference of the International Missionary Council said (if you will excuse the language) "Our fathers were impressed with horror that men should die without Christ; we are equally impressed with horror that they should live without Christ."

It was a shift of balance really, more than a denial--a strategic withdrawal, they thought, to what was considered firmer theological ground. Millions upon millions are living in misery and in filth. No one can deny that. No one has ever helped them to the life abundant that Jesus came to give them. This was a challenge to a future in history, not beyond history--a future

without hunger and without hate, without sickness and without tears, where all men are brothers, and all women are sisters, where justice rolls down like the waters, and the nations shall study war no more.

This is the second theology of missions, more modern, more activist, more "works" centered than "grace" centered--a theology of the Kingdom. In its most popular form it was a "theology of liberation". It has its weaknesses. Sometimes it seems to want the Kingdom without the King. But I do not intend to ridicule this view either. It has never seemed ridiculous to me to feed the hungry and to heal the sick and to work for peace and justice.

But again, you know as well as I how the paralysis of doubt struck once more. The foundations shook again, and the roof fell in. Wars, holocausts, depression, brutalities, corruptions, AIDS, drugs, and failed revolutions--all this in a disheartening crescendo of defeat. Worst of all, much of this was happening right here in our "Christian" West, our missionary base, in what too many had come to believe was the Kingdom, western civilization. That kind of a kingdom refused to stay built no matter how hard the liberators tried to build it, and the builders began to lose hope.

Those have been the two familiar descriptions of the missionary: on the one hand the savior of souls, the evangelist; and on the other, the builder of the kingdom, the social activist. How can we unite and renew the whole church again in Christian mission.

It might help if both the unfairly caricatured evangelists, and the well-intentioned but failing builders of the Kingdom, would first take one step backward for a better start on their way to mission, and then together take another step forward toward a deeper, more Biblical theology of missions, a Christ-centered theology, recognizing the headship of the Christ who said, "I am the only way." Anything else is no longer Christian. The evangelist is not the way, neither is the activist. In the Bible the evangelist can no more save souls than the social gospeler can build the Kingdom of God. Souls are saved by the Holy Spirit; and only God is the King who can build the Kingdom. From darkness to light, Jesus Christ is the only way. He is the Light that never goes out. He is "the same yesterday, today, and forever". (Heb. 13:8)

The light never goes out.

If it seems as though the light has dimmed, and the world is getting darker, don't blame it on God. He is the Light, and he made the light, and that light never goes out. But take a hard look at the mass in the equation,-- the body, the gathered

Church. In the missionary version of the equation, "Energy equals mass times the speed of light squared, the trouble is always with the mass, not the Light. Things are looking darker both inside and outside the Church. But didn't Jesus, who is the Light, say the Light would always be with us? Didn't he say, "Go... go and make disciples of all the nations". And, lo, I am with you always to the end of time" (Matt. 28:19-20)?

This small darkening we see may be our wake-up call for the beginning of a new millennium. One of your greatest missionaries, Adoniram Judson, said, in most difficult times: "The future is as bright as the promises of God".

For the people of the Light there is always hope. The gospel is good news, not bad. The light has never stopped shining, and sometimes it shines best in the darkness.

We almost missed one of the pieces of good news fairly recently--we were so obsessed with our own troubles. Just 20 years ago, about the year 1981, statisticians told us that for the first time in 1200 years the color in which the world was accustomed to think of Christians changed. Christians were white; that is how most people thought of them. But in 1981 David Barrett's new World Christian Encyclopedia caught the attention of the news media. It simply said that "after centuries as the predominant faith of the Northern Hemisphere [the West], Christianity has a non-white majority". Time Magazine picked up his statistics and hailed it as "The first census of all religions"; "A benchmark in our understanding of the true religious state of the planet." (May 3, 1982, p. 66f.) The Church had at last become universal in all the colors of the world--"red and yellow, black and white, they are precious in his sight," as we used to sing in Sunday School.

Now, how do I sum up all this. Light, mass and energy; God, the Church, and mission. Perhaps like this:

My father went to Korea in 1890. He was stoned in the street when he tried to move north into what was then, as it is again today, forbidden territory. Public preaching was officially forbidden, and foreigners were not allowed to establish residence outside the two treaty ports in the south, Seoul and Pusan.

About forty years later in 1934 the Korea Missions celebrated fifty years of Protestant missions on the peninsula. Committees from the mission boards in America came to the celebration. One of them asked my father about the amazing growth of the Korean churches. It was in father's territory in northern Korea earlier that the first persistent explosions of church growth had begun. When he landed in 1890 only one Korean in a thousand was a Christian. In 1934 they were counting one in

every 50.⁵ "Dr. Moffett," the man from America asked, "what made the Korean church grow?". The answer was not what he expected. It was not "four easy steps to church growth". He didn't say, "Look at what we've done - - now the national church can do the rest". What he said was, "For the last fifty years we have lifted up before these people the Word of God, and the Holy Spirit has done the rest".

Light, mass and energy. Jesus Christ, His Church, and energy. It's all there: The triune God, Father, Son and Holy Spirit, a church with a mission, a goal; and power for His disciples in the mission. It doesn't begin with the numbers. It begins with God, and ends with a promise, "Lo, I am with you to the end of time". It is also a challenge. The goal hasn't been reached; two thirds of the world's people are still in the darkness. And Jesus is saying to us now what he said to the twelve long ago: "I am the Light"; I pass it on to you. Now "You are the light of the world".(Matt. 5:14). Start your engines, turn on your lights, and shine!

In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

- Samuel Hugh Moffett
Birmingham, AL, 9/25/2002

⁵ Today, in 2002, the figure would be close to 1 in every 3 or 4.

George M. Marsden, Fundamentalism & American Culture... 1870-1925
(Oxford Univ. Press: Oxford/NY: 1980)

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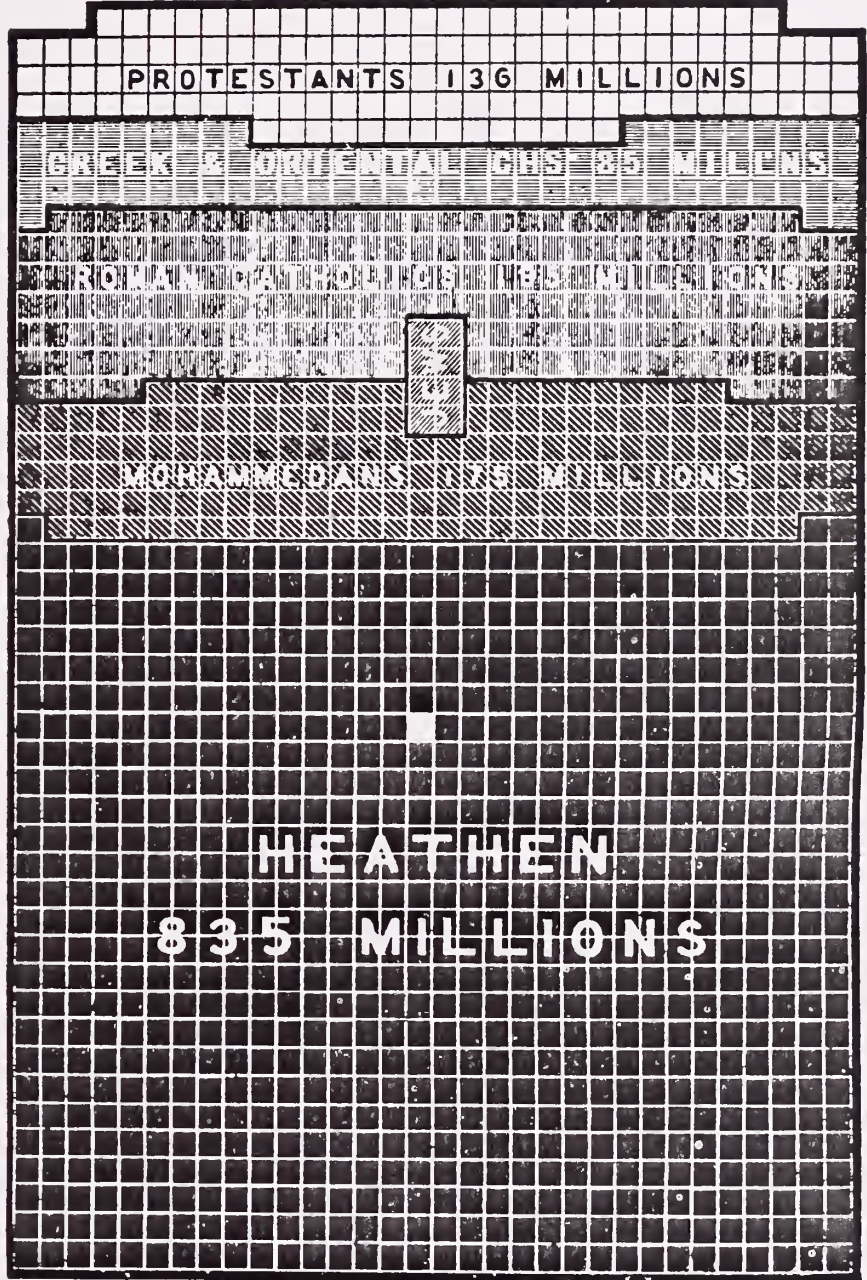
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Each square represents 1,000,000 souls.



The one white square in the black indicates converts from Heathenism.
In 100 years the heathen and Mohammedan population has increased 200,000,000.

From *Prophetic Studies of the International Prophetic Conference* (Chicago, November, 1886),
(Chicago, 1887), p. 204.

1886

The Diminishing Task !

– Across the centuries, the constantly decreasing number of *non-Christians per committed Christian*

by Ralph Winter

Non-Christian here means “people who do not consider themselves to be Christians.” This number does not include people who DO consider themselves to be Christians and who have the Bible in their language but who may not truly know or believe the God of the Bible.

Committed Christians here means people who read, believe, and obey the Bible, whether or not they are as active as they ought to be in world evangelization.

The specific numbers here are correct within a small percentage, except for the earlier centuries. But the overall trend is what is unarguable, despite many gloomy statements to the contrary.

Where do these amazing numbers come from?

They were arrived at by the various contributors to the Lausanne Statistics Task Force, headed by David Barrett, Ph. D., who is the author of the *World Christian Encyclopedia*. The specific figures are in the table below. The numbers in the column on the right are those used in this diagram.

All other types of statistics fall to the ground before the simple fact that humble people committed to God have, across the centuries, more or less constantly been gaining a higher and higher percentage of all the people on earth. Many people become fearful when they think

about the global population explosion and somehow they cannot believe that the conquering power of the risen Christ is expanding even faster.

But! This amazing growth will

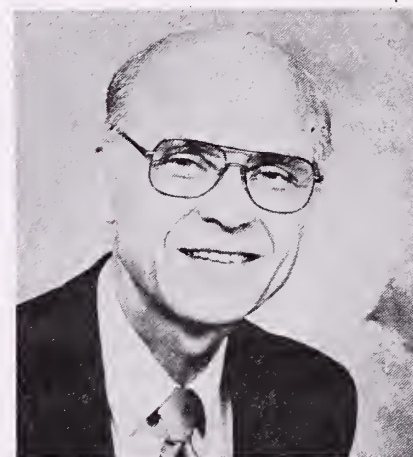
Despite the rapid increase of world population, Christianity is simply growing faster than any other global religion.

Column 1 Date	Column 2 Non-Christians	Column 3 Com. Christians	Astounding Trend
100 AD	180	0.5	360
1000 AD	220	1	220
1500 AD	344	5	69
1900 AD	1,062	40	27
1950 AD	1,650	80	21
1980 AD	3,025	275	11
1989 AD	3,438	500	7

The above numbers are published by the Lausanne Statistics Task Force. (Figures in these two columns are millions.)

(Column 2 divided by Column 3)

gain even greater speed if, in addition to all you see above, believers respond to the fact that the 500 million committed Christians today amount to about 7 million congregations, which is 583 congregations for each of the 12,000 remaining unreached people groups! And specific adoptions are being pursued by more and more Christians all over the world. Adoption by Jan '93, Engagement by Jan '94, Reach them by the year 2000!



The author is General Director of U.S. Center For World Missions and President of William Carey University

Status of Religion And Christianity in AD 2000

Non-Christians. 83% of world's 4.0 billion non-Christians now reside in 120 nations closed to traditional cross-cultural foreign missionary endeavor and also to internal home mission or evangelism by nationals.

Agnosticism. Abandoning of religion worldwide results in 260 million anti-religious or atheists (4.2% of world) and 1,048 million non-religious or agnostics (17.1%); USSR over 50%, Europe 17.5%.

Primal religion. Despite attempts of missionary religions to convert them, adherents of traditional tribal religions (animism, shamanism, polytheism, pantheism, folk religion, fetishism, et alia) number 110 millions, almost exactly the same as in year 1900.

Mass movements. Nativistic, messianic, cargo-cult and other mass religious movements of popular syncretism mushroom across Third World.

Global status of Christianity: 65.6 generations after Christ, world is 34.8% Christians (39.9% of them being Whites, 60.1% Non-Whites), and 83.4% of all individuals are now evangelized; with printed Scriptures available in 2,800 languages.

Respect for Christ. Person of Christ now widely known and respected throughout world, by all world religions, even among atheists and agnostics; also his teachings and his gospel (but not his church) are understood and valued, though not accepted or implemented, almost universally.

Churchmanship. Churches tend increasingly to combine 3 traditions or streams: (a) Catholic (liturgical or sacramental), (b) Protestant (Bible-based), (c) pentecostal (Spirit-filled, charismatic).

Christians. At world level, Christians are now 60% Non-Whites, 55% Third-Worlders, 18% pentecostal-charismatics (5% in pentecostal denominations, 3% charismatics, 2% in Chinese house churches, and 8% inactive or unaffiliated); or, on maximum-growth scenario, 22% pentecostal-charismatics.

Pentecostal-charismatics. Organized Christianity's 22% charismatics constitute 12% of all RCs, 65% of all Protestants, 10% of Anglicans; of world's 400,000 foreign missionaries, 40% are charismatics (25% of RCs, 50% of Protestants, 80% of Third-World missionaries).

Entire world finally reached with Christian gospel for first time in history, in the sense that everyone everywhere has heard or hears the gospel in depth with understanding and has access to Scripture, churches, missions, Christians, Christian broadcasting (with 4,000 Christian radio and TV stations worldwide), movies, literature and other means of grace.

Global church-planting goal completed: at least one fellowship or church or congregation or nucleus of disciples has been planted as an ongoing indigenous witness in each of the world's 11,500 ethnolinguistic peoples

World reached with Christian gospel for first time, in the sense that everyone everywhere has heard the gospel in depth with understanding and has access to Scripture, churches, missions, Christians, Christian broadcasting, movies, literature and other means of grace.

and 4,000 metropolises of over 100,000 population.

Foreign missionaries engaged in cross-cultural ministries worldwide number 400,000, including citizens of 200 countries.

Spirituality. Widespread revival of monasticism both eremitic (hermits) and cenobitic (communities), among young people of all churches across world, especially in Third-World countries.

Many segments of global church adopt radical and revolutionary personal, congregational and denominational lifestyles.

Growth. Christianity and other world religions survive and flourish, also mysticism, magic, divination, cults, occult, astrology, numerology.

Mormonism (Church of Jesus Christ of Latter-day Saints), as USA's fastest-growing religion, reaches 20 million members worldwide, with 30,000 foreign missionaries

abroad, global television programs from Salt Lake City, et alia.

Theology of mission. 100 years after J.R. Mott, Christian theology of religions, mission and evangelization (Protestant, Orthodox and Catholic) is still centered on Christ as sole Savior but has shifted radically towards a new universalism and recognition of value of world religions as ordinary or common ways of salvation, albeit incomplete without God's grace in Christ and his extraordinary or special way of salvation; world religions and Christianity are therefore widely regarded by many RCs and liberal Protestants (but denied by conservative evangelicals) as parallel paths to salvation, with final convergence reserved for the Eschaton.

This material can be seen expanded and in a greatly increased context in Barrett's book Cosmos, Chaos, and Gospel: a Chronology of World Evangelization from Creation to New Creation published in Birmingham, Alabama, by New Hope, 1987. This contains 5,000 chronological entries, of which a thousand are miniscenarios dealing with future situations of the kind shown above.



Dr. David B. Barrett has been a missionary researcher in Africa and elsewhere since 1957 and is now research consultant, Foreign Mission Board, Southern Baptist Convention, Richmond, Virginia.

(Use link)

Half of the world's people go to bed hungry every night. ^{Is Day of the Missions Over} Some of them right here in Atlanta - but most of them in Asia & Africa. Americans feed their dogs better than half the world can feed itself. (13)

Most of the world's people are sick and in pain. Healing is a Christian mission. When Zaire received its independence in 1960 there was not a single doctor in the whole country. (J.H. Kane, Understanding Christian Mission, rev. p. 312). Yet when Jesus first sent out his disciples in mission, he told them, "preach the kingdom of God and..heal the sick." (Lk. 9:2).

Half of all the world's people cannot read. Literacy and Bible translation ^{are} ~~of~~ Christian missions. The mind learns through the eye more than through any other sense transmission process. "Go ye therefore and make disciples of all nations... teaching them..." said Jesus. (Matt 28:14,20).

More than half of the world's people suffer from injustice and oppression. The never-ending struggle for human rights, both individual and collective, is a Christian mission. "The Lord.. executes justice for the oppressed; [He] sets the prisoner free [and] lifts up those who are bowed down", says the Psalmist (Ps. 146).

The whole world today, they tell us, teeters on the brink of instant total and unprecedented physical destruction. The making of peace in a warring world is a Christian mission. "Blessed are the peacemakers, for they shall be called the children of God", said Jesus (Matt. 5:9).

If all this is not enough mission for 20th century Christians--the struggle against human hunger, ignorance, suffering, poverty, injustice and war--what more can I say? Well, there is one thing I must say. You can do all this in mission, and still fail in the Christian mission. You can do all this, and leave the deepest need of the human heart unmet. Two-thirds of the world's people, after two thousand years, still do not know and believe the good news that Jesus Christ is Lord and Saviour. "What shall it profit them," said Jesus, "if they gain the whole world and lose [their] own soul[s]." (Mt.16:26)

Put very simply, the Christian world mission in this 20th century is to break through any barrier that separates any part of the world from Jesus Christ to tell the good news about Him in every possible way, to anyone who will listen. As Jesus used to say, "He that hath ears to hear, let him hear".

● Charles W. Bryan, Foreign Mission Board senior vice president for overseas operations: "World population, standing at above 4.5 billion, has more lost people than lived on earth in the year 1900. If this trend continues, the increase to the year 2000 will exceed the population living on earth as recently as 1980."
- The Commission
Nov 1983

- Samuel Hugh Moffett
Princeton, N.J.

Presbyterian Survey

THE MAGAZINE FOR PRESBYTERIANS

1900

World pop. — 1,619,886,800
World chr. pop. — 558,000,000

Asian chr. pop. — ~~228,000,000~~
→ 18,100,000

Chr % of World pop. 34.4%

Asia chr % of world pop. 1%

1990

World pop. 5,297,042,000
World chr. pop. 1,800,000,000

African chr. pop. — 228,000,000

Chr % of World pop. 33.2%

Africa chr % of world pop. 4.3%

1) Update 1970
2) WCF

Statistics from: WORLD CHRISTIAN ENCYCLOPEDIA
UNESCO STATISTICS 1970

POPULATION	1960	1970	1990	Annual Increase 1960-90
WORLD	1,619,886,800	3,610,034,400	5,246,209,000	1.7%
Africa	108,000,000	352,000,000	645,282,000	3.0
Asia	946,000,000	2,028,000,000	3,057,649,000	1.7
Europe	257,000,000	459,000,000	500,000,000 (?)	
Latin America	63,000,000	283,000,000	451,072,000	2.2
North America	82,000,000	226,000,000	275,325,000	0.9
Oceania	6,000,000	19,000,000	26,467,000	1.5
USSR	126,000,000	243,000,000	286,000,000 (?)	
<u>CHRISTIAN Adherents</u> <u>Members</u>		% of Pop.	1989	% of Pop.
WORLD	558,056,300	(34.4)	1,216,579,400	(33.7)
Africa	8,756,000	05.1	231,767,300	34.3
Asia	18,110,000	01.9	249,047,800	7.1
Europe	273,788,000	95.3	405,257,100	81.6
Latin America	60,025,000	95.2	427,702,300	94.8
North America	59,570,000	72.6	188,280,200	68.3
Oceania	4,311,000	71.8	18,183,800	67.5
USSR	97,002,000	77.0	106,566,200	37.2

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THE

MISSIONARY HERALD.

VOL. XXX.

JANUARY, 1834.

No. I.

SUMMARY VIEW OF ^{Protestant} MISSIONARY OPERATIONS THROUGHOUT THE WORLD.

This volume of the Missionary Herald will be commenced with a very brief survey of the several Missionary Societies now in operation throughout the world, and of the missions under the patronage of each. Such a survey must necessarily be imperfect, for want of the requisite documents; but it may be sufficiently complete to enable the reader to form some tolerably correct idea of what the churches of Christendom are doing to enlighten and save the unevangelized nations, with the results of their labors, and the work which yet remains to be performed.

MISSIONARY SOCIETIES THROUGHOUT CHRISTENDOM AND THEIR MISSIONS.

Societies.	[Instituted.]	Missions.]	Location of Missions.
GREAT BRITAIN AND IRELAND.			
Society for Promoting Christian Knowledge,	1701	5	Southern India.
		5	Northern India.
		—10	
Wesleyan-Methodist Missionary Society,	1786	1	West Africa.
		9	South Africa.
		9	Ceylon.
		4	Southern India.
		2	Northern India.
		4	Countries about the Mediterranean.
		2	Australia.
		5	Southern Pacific.
		58	West Indies.
		—94	
Baptist Missionary Society,	1792	2	Ceylon.
		15	Northern India.
		12	Indian Archipelago.
		12	West Indies.
		—31	
London Missionary Society,	1795	22	South Africa.
		6	African Islands.
		20	Southern India.
		2	Western India.
		11	Northern India.
		5	Malayan Peninsula.
		2	Mediterranean.
		3	Siberia.
		1	China.
		1	Indian Archipelago.
		14	Southern Pacific.
		3	West Indies.
		—90	
Scottish Missionary Society	1796	2	Asiatic Russia.
		5	Western India.
		—7	

Societies	Instituted.	Missions.	Location of Missions.
Church of Scotland,	-	1	Northern India.
Glasgow Missionary Society,	-	4	South Africa.
Church Missionary Society,	1800	7	Western Africa.
		8	Ceylon.
		14	Southern India.
		3	Western India.
		9	Northern India.
		9	Mediterranean.
		8	Australia.
		2	North-American Indians.
		—60	
London Jews Society,	1808	4	Mediterranean.
General Baptist Society,	1816	3	Northern India.
British and Foreign Bible Society,	1804	2	Mediterranean.
Private,		6	Mediterranean.
CONTINENT OF EUROPE.			
United Brethren,	1732	17	South Africa.
Much aid is received from an Association in London and from the Brethren's settlements in the United States.		49	West Indies.
		7	South America.
		5	North-American Indians.
		17	Labrador.
		16	Greenland.
		—111	
German Missionary Society,	1816	8	Mediterranean and Asiatic Russia.
Rhenish Missionary Society,	1829	6	South Africa.
Netherlands Missionary Society,		1	China.
French Protestant Missionary Society,	1823	4	South Africa.
ASIA.			
Serampore Baptists,		16	Northern India.
Also efficient auxiliaries to the Church and English Baptist Societies at Calcutta, Madras, and other places.			
UNITED STATES.			
American Board of Commissioners for Foreign Missions,	1810	14	Mediterranean.
		1	West Africa.
		11	Ceylon.
		5	Western India.
		3	Siam.
		2	China.
		2	Indian Archipelago.
		24	Sandwich Islands.
		2	Patagonia.
		28	North-American Indians.
		—92	
Baptist Board of Foreign Missions,	1814	4	Burmah.
		1	Siam.
		10	North-American Indians.
		—15	
Methodist Missionary Society,	1819	2	West Africa.
		25	North-American Indians.
		—27	
Episcopal Missionary Society,	1820	2	Mediterranean.
		1	North-American Indians.
		—3	
New Haven Ladies Greek Association,	1830	1	Mediterranean.
Western Foreign Missionary Society,	1832	3	Western Africa.
		2	Northern India.
		2	North-American Indians.
		—7	
		603	

NUMBER OF MISSIONARIES IN VARIOUS PORTIONS OF THE WORLD.

Portions of the world.	Population.	Missionaries.	Portions of the world.	Population.	Missionaries.
West Africa,	Unknown	14	Western India,	120,000,000	15
South Africa,	do.	62	Southern India,		43
African Islands,	4,200,000	6	Northern India,	64	
Countries approached by the Mediterranean,	60,000,000	54	Siberia,	3,500,000	3
			Burmah,	11,000,000	4

Siam,	2,000,000	4	Patagonia,	Unknown	2
Malayan Peninsula,	Unknown	5	Guiana and West Indies,	3,500,000	129
China,	300,000,000	4	North-American Indians,	2,000,000	73
Ceylon,	1,500,000	30	Labrador,		17
Indian Archipelago,	25,000,000	5	Greenland,		16
Australia,			10		
Southern Pacific,		19			603
Northern Pacific,	200,000	24			

In looking at the unevangelized part of the human family in larger masses, it will be seen that

	Population.	Missionaries.
Europe has		17
Africa and African Islands,	114,000,000	89
Asia, (Continental)	550,000,000	172
Ceylon, Indian Archipelago, and Australia,	25,000,000	45
Polynesia,	500,000	43
America, including the West Indies, Greenland, and Labrador,	30,000,000	237
		603

Making some allowance for missionaries who have been omitted, and for others who have been sent out by societies since the documents from which the foregoing summary has been gathered were published; and including lay missionaries, who are employed as exhorters and catechists, and also native preachers, the whole number of persons employed directly in giving religious instruction to unevangelized nations, will not probably vary far from seven hundred.

MISSION PRESSES.

London Missionary Society,	1	Madagascar.
	1	Mediterranean.
	1	Southern India.
	1	Malacca.
	—4	
Church Missionary Society,	1	Mediterranean.
	1	Ceylon.
	—2	
Society for Promoting Christian Knowledge,	1	Southern India.
British and Foreign Bible Society,	1	Southern India.
Serampore Baptists,	1	Northern India.
American Board of Commissioners for Foreign Missions,	1	Smyrna.
	1	Beyroot.
	1	Western India.
	1	Ceylon.
	1	Sandwich Islands.
	—5	
American Baptists,	1	Burmah.
	—15	

SEMINARIES FOR EDUCATING TEACHERS AND PREACHERS.

Church Missionary Society,	1	Western Africa.
	2	Southern India.
	1	Northern India.
	—1	
Society for Promoting Christian Knowledge,	2	Southern India.
	1	Northern India.
	—3	
London Missionary Society,	2	Southern India.
	1	Malacca.
	—3	
Serampore Baptists,	1	Northern India.
American Board of Commissioners for Foreign Missions,	1	Ceylon.
	1	Sandwich Islands.
	—2	
	—13	

No correct estimate can be formed of the whole number of converts, or of the pupils who are receiving instruction in mission schools.

American Board of Commissioners for Foreign Missions.

As the principal parts of the Annual Report of the Board were published in the number of this work for December, of the last volume, including all the statistics respecting the several missions, given in that document, it seems necessary to insert here only a very brief view of the Board and the missions under its patronage, for the accommodation of new subscribers, and for general reference.

THE BOARD.

The original members of the Board were appointed by the General Association of Massachusetts, convened at Bradford, in June 1810. The Board was organized in Farmington, in the State of Connecticut, in the following September, and was incorporated by the legislature of Massachusetts in June, 1812. In September, 1826, the United Foreign Missionary Society was identified with the American Board of Commissioners for Foreign Missions. It now consists of 74 members, elected according to the Act of Incorporation, residing in 15 of the states of the Union; of whom 29 are laymen, ten are presidents of Colleges, and nine are professors in Theological Seminaries; 31 are connected with the Presbyterian, 30 with the Congregational, seven with the Reformed Dutch, and one with the Associate Reformed Church.

The number of Corresponding Members is 22 of whom six reside in this country and 16 in foreign parts. There are also 1,137 Honorary Members, constituted such, if laymen, by the payment of \$100, and if ministers, of \$50 each, at one time.

Domestic Operations.

EXECUTIVE BUSINESS.—The executive business of the Board is transacted by a *Prudential Committee*, consisting of seven gentlemen, of whom four are laymen, three *Secretaries for Correspondence*, a *Treasurer*, and *General Agents*.

Duties of the Prudential Committee.—The Prudential Committee meet stately once a week, and oftener, if circumstances require, give directions respecting the more important correspondence; appoint missionaries, assistant missionaries, and agents; assign them their fields of labor; direct as to the investment of funds; authorize expenditures; examine the Treasurer's accounts; receive reports from the Secretaries, Treasurer, agents, and missionaries; and annually make a report to the Board of their own proceedings, and of the general state and prospects of the missions.

Duties of the Secretaries.—On the Secretaries devolves the correspondence, foreign and domestic, (except what relates to the pecuniary concerns of the Board;) the editing of the *Missionary Herald*; the preparation of the Annual Report, *Missionary Papers*, Instructions to Missionaries, and other public documents; the general superintendence of missions; the obtaining and directing of missionaries and agents; the collecting of information which shall lead to the establishment of new missions and the enlargement of those already established; the preparation of business for the Prudential Committee—together with the constant, necessary personal intercourse with the friends of missions from all parts of the country.—The Secretaries are, also, often called from the Missionary Rooms to transact business of the Board in different places, and to visit missionary stations.

Duties of the Treasurer.—On the Treasurer is devolved the correspondence relating to the pecuniary concerns of the Board; keeping the accounts; purchasing, and forwarding all supplies for the several stations; giving directions for sending the *Missionary Herald* and Reports of the Board to societies and donors; sending publications to missionaries and foreign correspondents; the preparation of the monthly lists of donations, with various other duties of a similar nature.

Duties of General Agents.—They will visit as often as practicable the several portions of their respective fields, diffusing information on the subject of missions to the heathen, by preaching and addresses, conversation, distribution of *Missionary Papers* and other publications, organizing associations and auxiliaries, and attending their annual meetings, and in various other ways co-operating with the pastors of churches, with the agents of other societies, with ecclesiastical bodies, with the officers of the Board and of auxiliaries, and with the friends of the cause generally, in efforts to augment the number of missionaries, and the amount of pecuniary means for diffusing the knowledge and influence of the gospel throughout the world. There are now three General Agents.

PUBLIC VIEWS.—During the last year the Board has published and circulated the annual sermon before the Board; two thousand five hundred copies of the *Annual Report for 1832*, 200 pages; fourteen thousand copies of the *Missionary Herald*, a monthly periodical, of 476 pages, containing at large the proceedings of the Board and accounts from its missions, together with a general view of other benevolent operations; also eight numbers of the *Monthly Paper*, with engravings, circulated with the *Herald*; eleven numbers of *Missionary Papers*, which, together with 81,000 extra copies of the *Monthly Papers*, and other tracts and addresses, make the number of copies of publications issued by the Board, in this country, during the past year, and to a great extent put into circulation, amount to about three hundred and fifty thousand.

RECEIPTS AND EXPENDITURES.—The total receipts of the Board during the last year were \$143,811 73; which, together with \$6,677 64 remaining in the treasury at the close of the previous year, and 15,220, received from various societies for printing Bibles and tracts in foreign languages and otherwise aiding the missions of the Board, make the whole amount of the disposable funds for the year ending the first of September, 1833, \$170,444 41. The expenditures of the Board were \$149,206 27; adding \$17,920, expended for other societies, \$167,920 27.

MISSIONS.

The Board have missions in *Greece*, *Smyrna*, *Syria*, and *Constantinople*, and missionaries are now on their way to establish missions among the *Nestorians* in Persia, and at *Broosa* in Asia Minor; in the Presidency of *Bombay*, and in the Island of *Ceylon*, in India; in *Siam*, *China*, and the *Indian Archipelago*; at the *Sandwich Islands*; and missionaries are on their way to establish missions in *Western Africa* and in *Patagonia*, in South America; and among ten tribes of the *North American Indians*.

GREECE. 1827.

Designed for the Independent Greeks; population 1,000,000.

Atheus—1827.—Jonas King and Elias Riggs, *Missionaries*; and their wives: employed in establishing schools, distributing books and giving Christian instruction. 4 schools—250 pupils.

CONSTANTINOPLE. 1831.

Greeks and Armenians, in Constantinople and the vicinity; population, Greeks 200,000, Armenians 100,000.

William Goodell and H. G. O. Dwight, *Missionaries*; and their wives.

Thirty schools, containing above 2,000 pupils, have been established through the influence of the mission, and large numbers of school-books, tracts, and portions of the Scriptures distributed; \$1,000 has been appropriated to aid the German Armenian Mission in Asiatic Russia.

Jews, in Turkey; numbers in Constantinople from 40,000 to 50,000, speaking a mixture of the Spanish and Hebrew languages.

William G. Schaeffer, *Missionary*. 1832.

Broosa.—A city of Asia Minor, containing 85,000 inhabitants; 60 miles N. E. from Constantinople.—Thomas P. Johnson and Benjamin Schneider, *Missionaries*, and their wives, are now on their way to commence this mission.

SYRIA. 1821.

Laborers directed principally to the various Roman Catholic sects; population unknown.

Beirut—1821.—Isaac Bird, Eli Smith, George B. Whiting, and William Thompson, *Missionaries*, and Asa Dodge, *Missionary Physician*; with their wives.

Jerusalem.—It has been decided to form a station at Jerusalem, and Mr. Thompson has probably already removed thither.

SMYRNA. 1833.

The Printing Establishment for the Mediterranean missions, commenced at Malta, 1822, has recently been divided, and one portion removed to Smyrna, and the other to Beirut.

Daniel Temple, *Missionary*, Homan Hallock, *Printer*, and their wives.

NESTORIANS IN PERSIA. 1833.

A nominally Christian sect; population 70,000.

Justin Perkins, *Missionary*, and his wife, are now on their way to commence this mission; and a Missionary Physician will be associated with them as soon as he can be obtained.

BOMBAY. 1814.

Designed for the Mahrattas, on the Island of Bombay and the adjacent continent, estimated at about 12,000,000, of whom 150,000 or 200,000 are on the island.

City of Bombay—1814.—D. O. Allen, Cyrus Stone, William Ramsey, *Missionaries*, William C. Sampson, *Printer*; Mrs. Stone, Mrs. Ramsey, and Mrs. Sampson, and Cynthia Farrar, *Superintendent of Female Schools*.

Almednuggur—1831—on the continent, 175 miles north of east from Bombay.

Hollis Read, George W. Boggs, *Missionaries*; and their wives; and Babajee, *Native Assistant*.

CEYLON. 1816.

Designed for the people speaking the Tamul language, occupying the district of Jaffna, on the north part of the island, and the southern parts of Hindoostan, estimated at 10,000,000.

Tillipally.—Levi Spaulding, *Missionary*, and wife.

Native Assistants.—Charles Hodge, *Catechist*; Jordan Lodge, *Reader*, Seth Payson, *Assistant*; Devasagayam, Paramonhy, *Chaplain*, *Readers and Visitors of Schools*.

Batticotta.—Benjamin C. Meigs and Daniel Poor, *Missionaries*, and their wives.

Native Assistants.—Gabriel Tissera and Nathaniel Niles, *Native Preachers*; Ebenezer Porter, *Assistant*; Ambalavanam, *Superintendent of Schools*, Vaylaytheu, *Reader*; S. Worcester, H. Martyn, G. Dashed, J. Codman, J. P. K. Henshaw, *Superintendent of Classes and Teachers in Seminary*, J. DeWitt Henry, *Teacher of English School*, Sannoogam, Jyremully, and Thompson, *Tamul Masters*.

Oodooville.—Miron Winslow, *Missionary*.

Native Assistants.—Charles A. Goodrich, *Native Preacher*; Nathaniel, *Catechist*, J. B. Lawrence and Cyrus Kingsbury, *Readers*; R. W. Bailey and Joshua, *Teachers of the Female Central School*.

Pamditripo.—John Scudder, M. D., *Missionary*, and wife.

Native Assistants.—J. W. Coc, John Cheesman, W. Hopton, Jos. Clay, Sethumporapully, Samuel and S. P. Brittain, *Assistants and Readers*, Sandera Sageren, *Superintendent of Schools*.

Maneply.—Henry Woodward, *Missionary*, and wife.

Native Assistants.—Sinnatamby, *Catechist*, Tamben, Catheraman, and Asa Boekers, *Readers*; Edward Warren, *Assistant*, Levi Parsons, *Visitor of Schools*; Pringle, *Master of English School*.

George H. Apthorp, William Todd, Samuel Huelings, Henry R. Hoisington, *Missionaries*, and Nathan Ward, *Physician*, with their wives,

embarked for this mission, in July; and J. R. Eckard, *Missionary*, and E. S. Minor, *Printer*, and their wives, in October.

SIAM. 1831.

Situated between the Burman empire and the peninsula of Malacca, containing a population of about 2,000,000.

David Abeel, Charles Robinson, and Stephen Johnson, *Missionaries*, Mrs. Robinson and Mrs. Johnson.

CHINA. 1830.

Population 300,000,000.

Canton—1830.—Elijah C. Bridgman and Ira Tracy, *Missionaries*; Samuel Wells Williams, *Printer*.

INDIAN ARCHIPELAGO. 1833.

Especially, Sumatra, Java, Celebes, Sulu Islands, Moluccas, and Borneo, lying southeast of the peninsula of Malacca, and containing together about 20,000,000 of pagans and Mohammedans. The first object is exploration.

Samuel Munson and Henry Lyman, *Missionaries*, and their wives.

SANDWICH ISLANDS. 1820.

In the Pacific Ocean, N. lat. 20; W. long. 155. Population 180,000.

HAWAII.

Kauia.—Asa Thurston and Artemas Bishop, *Missionaries*, and their wives.

Kauai.—Samuel Ruggles and Cochran Forbes, *Missionaries*, and their wives.

Molokai.—Joseph Goodrich, Sheldon Dibble, and David B. Lyman, *Missionaries*, and their wives.

Waikiki.—Dwight Baldwin and Loreazo Lyons, *Missionaries*, and their wives.

MAUI.

Lahaina.—William Richards, Lorrin Andrews and Ephraim Spaulding, *Missionaries*, Alonzo Chapin, *Missionary Physician*; and their wives; and Miss Maria C. Ogden and Miss Mary Ward.

Wailuku.—Jonathan S. Green, *Missionary*, and wife.

MOLOKAI.

Kauia.—Harvey R. Hitchcock, *Missionary*, and wife.

OAHU.

Honolulu.—Hiram Bingham and Ephraim W. Clark, *Missionaries*; Gerret P. Judd, *Missionary Physician*; Levi Chamberlain, *Superintendent of Secular Concerns and Inspector of Schools*; and Andrew Johnson, *Associate Superintendent of Secular Concerns*; and their wives; Stephen Shepard and Edmund H. Rogers, *Printers*; and Mrs. Shepard.

Waialua.—John S. Emerson, *Missionary*, and wife.

KAUAI.

Waimea.—Samuel Whitney and Peter J. Guilek, *Missionaries*, and their wives.

Reuben Tinker, William P. Alexander and Richard Armstrong, *Missionaries*, and their wives, not designated.

PATAGONIA. 1833.

An extensive country at the southern extremity of South America, occupied by the aboriginal inhabitants; population unknown.

William Arms and Titus Coan, *Missionaries*.

WEST AFRICA. 1833.

Liberia and Cape Palmas, including the intervening coast; with special reference to the native tribes on the coast and in the interior, whose numbers and conditions are little known.

John L. Wilson, *Missionary*; and Stephen R. Wyncoop, *Assistant*.

CHEROKEES.

EAST OF THE MISSISSIPPI. 1817.

Situated in the northern part of the State of Georgia, the western extremity of North Carolina, a part of Tennessee south of the Tennessee river, and the northwest corner of Alabama. Population about 15,000.

Brainerd—1817.—John C. Ellsworth, *Teacher and Catechist*, and *Superintendent*; John Vail, *Farmer*; Ainsworth E. Blunt, *Farmer and Mechanic*; and their wives; and Delight Sargeat, *Teacher*.

Carmel—1820.—Daniel S. Butrick, *Missionary*, and Mrs. Butrick.

Creek Path—1820.—William Potter, *Missionary*; Mrs. Potter; Erminia Nash, *Teacher*.

Willstown—1823.—William Chamberlin, *Missionary*; Mrs. Chamberlin, Mrs. Hoyt, Anna Hoyt, and Nancy Thompson, *Assistants*; John Huss, *Native Preacher*.

Haweis—1823.—Elizur Butler, *Physician and Catechist*; Mrs. Butler; Catherine Fuller, *Teacher*.

Candy's Creek—1824.—William Holland, *Teacher and Catechist*; Mrs. Holland; Stephen Foreman, *Native Preacher*.

New Echota—1827.—Samuel Austin Worcester, *Missionary*; Mrs. Worcester; Sophiab Sawyer, *Teacher*; Elias Boudinot, *Native Assistant*.

ARKANSAS CHEROKEES. 1820.

West of the Arkansas territory, north of the Arkansas river, and between that and the Canadian. Population 5,000.

Dwight—1820.—Cephas Washburn, Henry R. Wilson, and Jesse Lockwood, *Missionaries*; James Orr, *Superintendent of Secular Affairs*; Jacob Hitchcock, *Steward*; Asa Hitchcock, *Teacher*; Aaron Gray, *Mechanic*; Mrs. Washburn, Mrs. Lockwood, Mrs. Orr, Mrs. J. Hitchcock, Mrs. A. Hitchcock; Ellen Stetson, Cynthia Thrall, and Esther Smith, *Teachers and Assistants*.

Mr. Wilson is expected soon to remove to the Choctaws.

Fairfield—1827.—Marcus Palmer, *Missionary and Physician*, Mrs. Palmer; Jerusha Johnson, *Teacher*.

Forks of Illinois—1829.—Samuel Newton, *Teacher and Catechist*, Mrs. Newton.

CHICKASAWS. 1821.

Population about 3,000 occupying the northern quarter of the State of Mississippi.

Mouroe—1821—and Tokshish—1825.—Thomas C. Stuart, *Missionary*, Mrs. Stuart.

Tipton Co. Tenn., a Chickasaw school.—Hugh Wilson, *Missionary*, Mrs. Wilson, and Prudence Wilson.

CHOCTAWS. 1818.

EAST OF THE MISSISSIPPI.

The country heretofore occupied by the Choctaws, and which has been the seat of the Choctaw mission, was the central part of the State of Mississippi, extending across the state from east to west, south of the Chickasaw country. This was sold by treaty to the United States, in 1830. The population was estimated at about 20,000. Most of the tribe have removed to their new country.

Mayhew—1819.—Cyrus Kingsbury, *Missionary*, Mrs. Kingsbury.

Yoknuchaya—1828.—Cyrus Byington, *Missionary*, Mrs. Byington.

CHOCTAWS ON RED RIVER.

The country to which the Choctaws have removed, is situated between the Arkansas and Red rivers, and west of the Arkansas territory. Population now from 10,000 to 15,000.

Bethabara—1832.—Loring S. Williams, *Missionary*, and his wife; Eunice Clough, *Teacher*.

Whetlock—1832.—Alfred Wright, *Missionary*; Samuel Moulton, *Teacher and Mechanic*; and their wives.

Clear Creek—1833.—Ebenezer Hotchkiss, *Catechist*, and his wife; Anna Burnham, *Teacher*.

Matthias Joslyn, *Teacher*, and his wife. Mr. Wilson, *Missionary*, from Dwight, is about to commence a new station with Mr. Joslyn.

CREEKS. 1832.

Occupying the country on both sides of the Arkansas river, above the mouth of the Verdigris. The population of the whole tribe is estimated at about 20,000; the larger part of whom still reside on their lands in the eastern part of the State of Alabama.

—1832.—George L. Weed, *Physician*, Mrs. Weed.

—1833.—John Fleming, *Missionary*, Mrs. Fleming.

OSAGES. 1820.

A migratory tribe, possessing a strip of country, 50 miles wide, west of the State of Missouri, and about half way between the Missouri and Arkansas rivers. Number 5,000 to 8,000.

Union—1820.—William F. Vaill, and William B. Montgomery, *Missionaries*; Abraham Redfield, *Teacher and Mechanic*; and their wives.

Hopfield—1823.—William C. Requa, *Farmer and Catechist*.

Boudinot—1830.—Nathaniel B. Dodge, *Missionary*, and his wife.

Harmony—1820.—Amasa Jones, *Missionary*; Daniel H. Austin, *Steward and Mechanic*; Samuel B. Bright, *Farmer*, and their wives; Richard Colby, *Mechanic*; John H. Austin, *Teacher*; Mary Etris, Elvira G. Perkins, and Mary B. Choate, *Teachers and Assistants*.

STOCKBRIDGE INDIANS. 1828.

Occupying a small tract on the Fox river, east of lake Winnebago, 20 or 25 miles southwest from Green Bay, west of lake Michigan. Population 250 or 300.

Cutting Marsh, *Missionary*.

MACKINAW. 1823.

An island in the Straits connecting lakes Huron and Michigan; the station designed principally for a boarding-school for the children of Ojibwas and other Indians, west and northwest.

William M. Ferry, *Missionary*, and his wife; Chauncey Hall, John L. Seymour, Eunice O. Osmar, Elizabeth M'Farland, Hannah Goodale, Matilda Hotchkiss, Persis Skinner, and Jane B. Leavitt, *Teachers and Assistants*.

Abel L. Barber, *Missionary*, and his wife, destined to a new station among the Ojibwas or Ottawas, are spending the winter at Mackinaw.

OJIBWAS. 1830.

A tribe of migratory Indians, occupying the country between lake Superior and the head waters of the Mississippi river; number unknown.

La Pointe—1830.—An island near the southwest extremity of lake Superior, about 400 miles west from Mackinaw.

Sherman Hall, *Missionary*; John Campbell, *Mechanic*; and their wives; Delia Cook and Sabrina Stevens, *Teachers and Assistants*.

Yellow Lake—1833—150 or 200 miles southwest from La Pointe, and nearly the same distance from St. Peter's, on the Mississippi.

Frederic Ayer, *Catechist*; Mrs. Ayer; and Hester Crooks, *Native Teacher*.

Sandy Lake—1832—on the eastern bank of the Mississippi river, 250 miles above the mouth of the St. Peter's river.

Edmund F. Ely, *Teacher and Catechist*.

Leech Lake—1833—West of the Mississippi river, 110 miles northwest from Sandy Lake.

William T. Boutwell, *Missionary and Teacher*.

MAUMEE. 1822.

In Wood Co., northwest part of Ohio, on the Maumee river, 26 miles from its mouth; designed for a remnant of the Ottawa Indians, amounting to 600 or 700, heretofore occupying reservations on this river.

Isaac Van Tassel, *Missionary*, and his wife; William Culver, *Teacher*; and a female Assistant.

NEW YORK INDIANS.

Remnants of the Six Nations, consisting principally of Senecas, Tuscaroras, and Onondagas; amounting in all to nearly 3,000; occupying five reservations, in the western part of the state.

Tuscarora—1805—7 miles northeast from Niagara Falls.

Joel Wood, *Missionary*, Mrs. Wood; Elizabeth Stone, *Teacher*.

Seneca—1811—4 miles east of Buffalo.

Asher Wright, *Missionary*, Mrs. Wright; Ase-nath Bishop, and ——— Martin, *Teachers*.

Cattaraugus—1822—35 miles south of Seneca.

Asher Bliss, *Missionary*, and his wife; and Relief Thayer, *Teacher*.

Alleghany.—Mr. Wilcox, *Teacher*, and wife, Church organized 1830. It is expected that a missionary will soon be sent to this place.

TABLE
OF
STATIONS, MISSIONARIES, CHURCHES,
AND
SCHOOLS.

MISSIONS.	NAMES OF STATIONS.	NUMBER OF MISSIONARIES & ASSISTANTS.										SCHOOLS.	Pupils.	Churches.	Members.
		AMERICANS.					NATIVES.								
		Stations.	Preachers.	Physicians.	Teachers.	Farmers, &c.	Females.	Preachers.	Assistants.	TOTAL.					
MEDITERN.	Greco	1	2				2	4	8		4	250			
	Constantinople	2	4				4	1	7		12				
	Jews in Turkey	1	1						2						
	Nestorians	4	1				1		5						
	Syria	12	5				5	1	11						
Smyrna	1	1		1		2		5							
IN-DIA.	Bombay	2	6		1		7	1	15	34	1400	2	23		
	Ceylon	5	11	1			12	3	38	66	82	3750	5	203	
S. E. ASIA.	Siam	1	3				2		5						
	China	1	2		1				3						
	Ind. Archipelago		2				2		4						
	Sandwich Islands	10	24	2	2	3	31		62	400	50000	10	547		
	Patagonia		2						2						
	Africa		1					1	2						
N. AMERICAN INDIANS.	Cherokees	7	4	1	2		16	2	28	7	199	7	262		
	Ark's. Cherokees	3	4		2		11		20	5	141	1	86		
	Chickasaws	2	2				3		5	2	50	1	90		
	Choctaws	2	2				2		4		1	100			
	Red River Choct.	3	2		3		7		12	5	150	2	218		
	Creeks	1	1	1			2		4	1	15	1	10		
	Osages	4	4		1		10		20	1	50	2	20		
	Stockbridges	1	1						1	1	33	1	64		
	Mackinaw	1	2				8		12	1	100	1	60		
	Ojibwas	4	2		2		1	5	11	3	45	1			
Maumee	1	1		1		2		4	1	31	1	20			
N. Y. Indians	4	3		2		7		13	5	140	4	208			
		60	93	5	17	7	11	141	5	49	328	554	56356	40	1916

*Two of these missionaries and their wives are on the way to commence one of these stations.

†About 30 Lancasterian schools have been established in Constantinople and the vicinity, since the mission was begun, and principally owing to its influence and aid in books &c., embracing about 2,000 pupils.

‡The missionary and his wife are now on their way.

Four of the missionaries are regularly educated physicians, and six others have prosecuted medical studies to such an extent as to render them highly useful in that capacity.

Where no teachers are mentioned, the schools are taught by females, or by native teachers.

Bombay.

EXTRACTS FROM THE JOURNAL OF A
TOUR PERFORMED BY MR. RAMSEY ON
THE CONTINENT.

[Continued from vol. xxix, p. 396.]

Allebag.

Dec. 15, 1832. On my way to Allebag, while passing a house on the road side, I heard a cry of distress, and turned aside to see what was the matter. On entering the house I found a young woman lying on her back on the floor, and a Hindoo doctor by her. What her sickness was, I could not learn. She was certainly very ill. The doctor had just finished the operation of blistering her on the stomach. This he did by heating a piece of an earthen vessel in the fire, and then applying it suddenly to the skin. The application of the heated piece of the vessel, caused the shriek which I had heard. The effect of this mode is the same as blister produced by flies, and is both a *shorter* and a *cheaper* mode of performing the operation. Blistering in this manner is quite common in this country among the Hindoos. The knowledge which the Hindoos have of medicine is extremely limited, and even the little they have, is mixed up with their religious notions, so that they cannot bear the idea of relinquishing any mode of practice which has age for its authority, lest it infringe on the rules of their caste. They have a peculiar aversion to taking any European medicines. In Bombay, however, there are some who will take such medicines as oil, salts, laudanum, peppermint, etc., but will seldom trust themselves in the hands of European physicians. One would think that their avarice would lead them to do so, if nothing else had the effect. But no; they would rather pay a heavy bill to their own doctors, (which is generally done before the medicine is given,) than receive gratuitous medicine from Europeans. Poor benighted Hindoos! How sunken in superstition, and how completely are they in the dark both as to their temporal and eternal welfare. For a pain in the leg, a common cure is to burn a ring all round the leg, which is done by a piece of hot iron.

Reached Alleba- after sunset. After a little delay I had permission to occupy the government bungalow, which stands in an airy place on the sea-shore. The jumutdar, or the captain of the troop of horse in Allebag, called to see how I was

situated, having previously given orders to his servants to have the bungalow swept out clean. He appears to be a man of kind feelings, and of good manners. I was much pleased with his kindness, and the interest he took in having things comfortable for my accommodation.

15. As this day is the Sabbath of the Lord, I thought it best to remain in the bungalow, and spend the day in retirement. I therefore did not go out among the natives to distribute tracts, or to converse with them. A few called upon me, and to them I gave tracts.

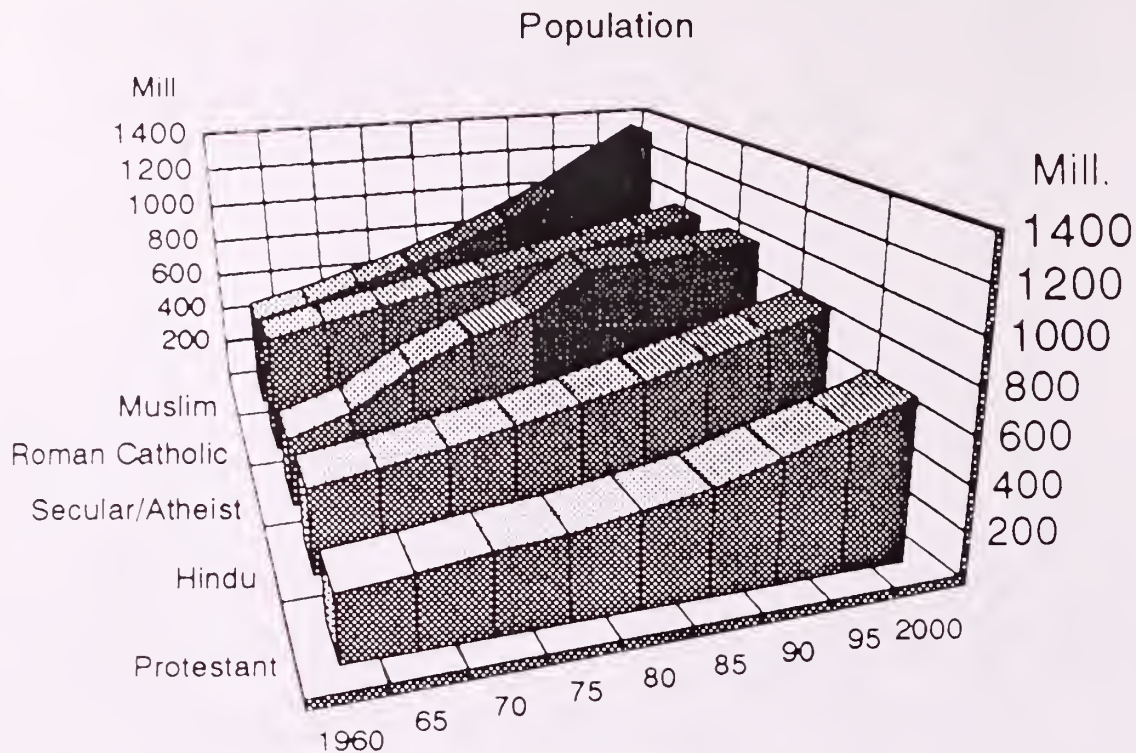
A court was held to-day. The young king and his attendants were present, and a large concourse of people; but as it was the Sabbath I did not attend to witness the proceedings. The firing of cannon and the beating of drums announced the approach of the king.

The poor man whom I saw in chains on my former visit, called upon me to-day. He is still in chains, and when he will be released he knows not. He is nearly naked, has no work to do, but goes from house to house, begging his morsel. I gave him a tract which he read quite fluently. As he denied being guilty of the crime alleged against him, and as I had no concern about that, I endeavored to convince him that he had sinned against God; and that without faith in Jesus Christ and repentance, he could not be saved from hell. He listened attentively and bowed assent to what I said, without feeling, perhaps, any more desire for the religion of Christ than before. Duty, however, is mine, and the consequence I leave with God.

17. Examined the schools this morning. In the Hebrew school there were 45 children, 27 of whom were principally engaged in learning Hebrew. The boys in the first and second classes read it very well, but they have little or no knowledge of the meaning of the words. The teacher himself, although a Jew, has not, I find, sufficient knowledge of the language to be a proper instructor. Besides this, the knowledge of the Hebrew is of so little real importance to the Jewish children, that it becomes a question whether the school should not be changed into a school for giving instruction principally in the Mahratta language.* Twenty-two of the boys could read the Mahratta tolerable well, and as this is their native language they understand something of what they read. I was

* This was afterwards done.

Comparison of 5 major missionary faiths

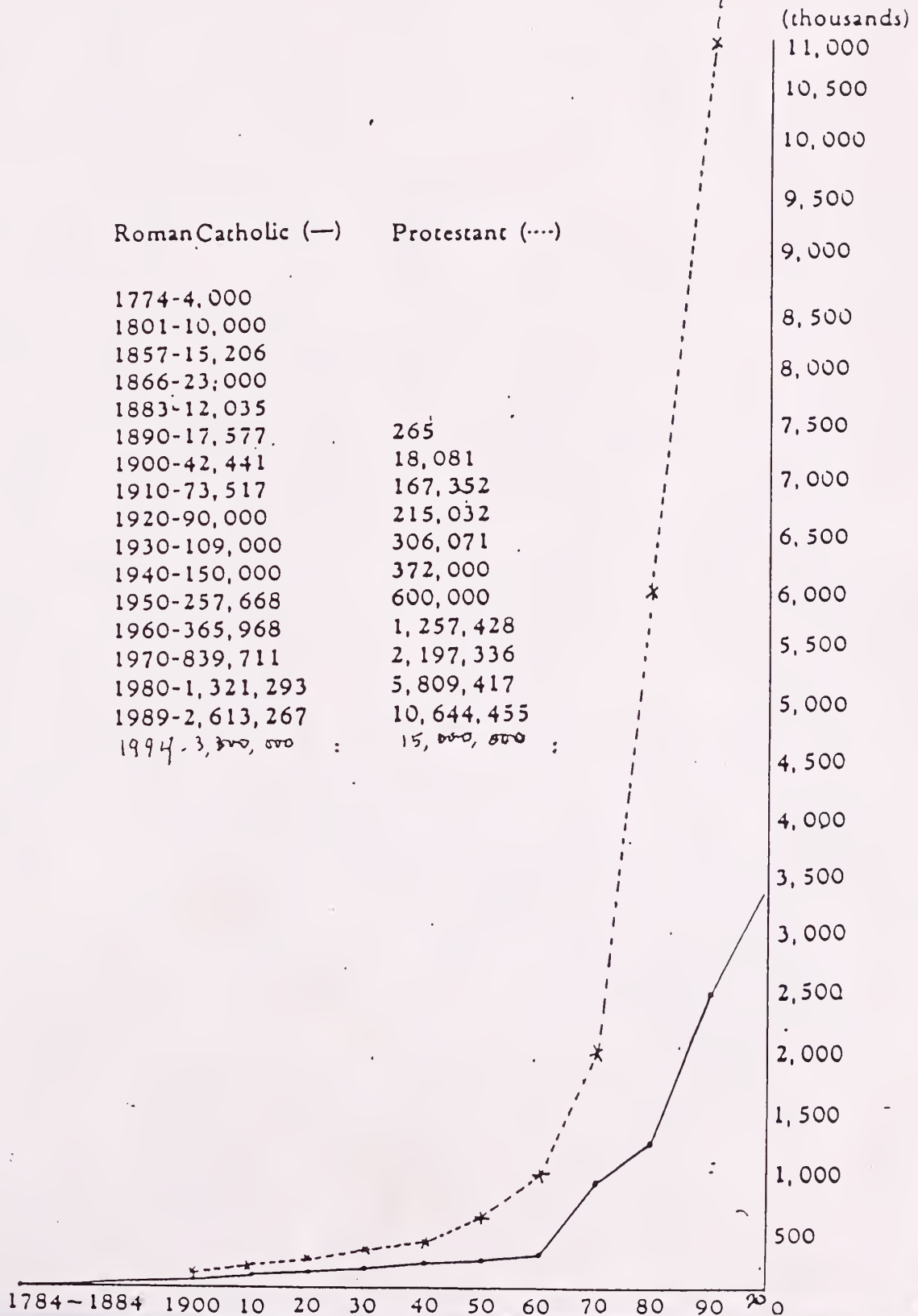


Shown here are five major systems of belief (or unbelief) that contend for the commitment of mankind. These figures are for religious profession and portray the growth of each between 1960 and 2000. Note:

1. The varying growth rates.
2. Muslims are the fastest growing of the major religions, increasing their percentage of the world's population from 12.4% in 1900 to 21.5% in 2000. Yet graphs to follow show that this has been largely due to a higher birth rate.
3. The only belief systems to grow significantly by **change of allegiance** are Secularists and Atheists until 1980 and Protestants since then (see p 183 for the much higher growth of Evangelicals). The change came with the loss of credibility in Communism – the plateau in the Secular/Atheist column shows this.
4. The growth of Catholics has been slower than that of the world's population, so their percentage of the world's population is steadily falling.

- John M. Operation World
1993 p 159

Chart for Korean Church Growth (1784-1990)



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1990

LATIN AMER.

N. AMER.

OCEANIA

EUROPE

AFRICA

USSR

ASIA

% Christian

93%

86%

84%

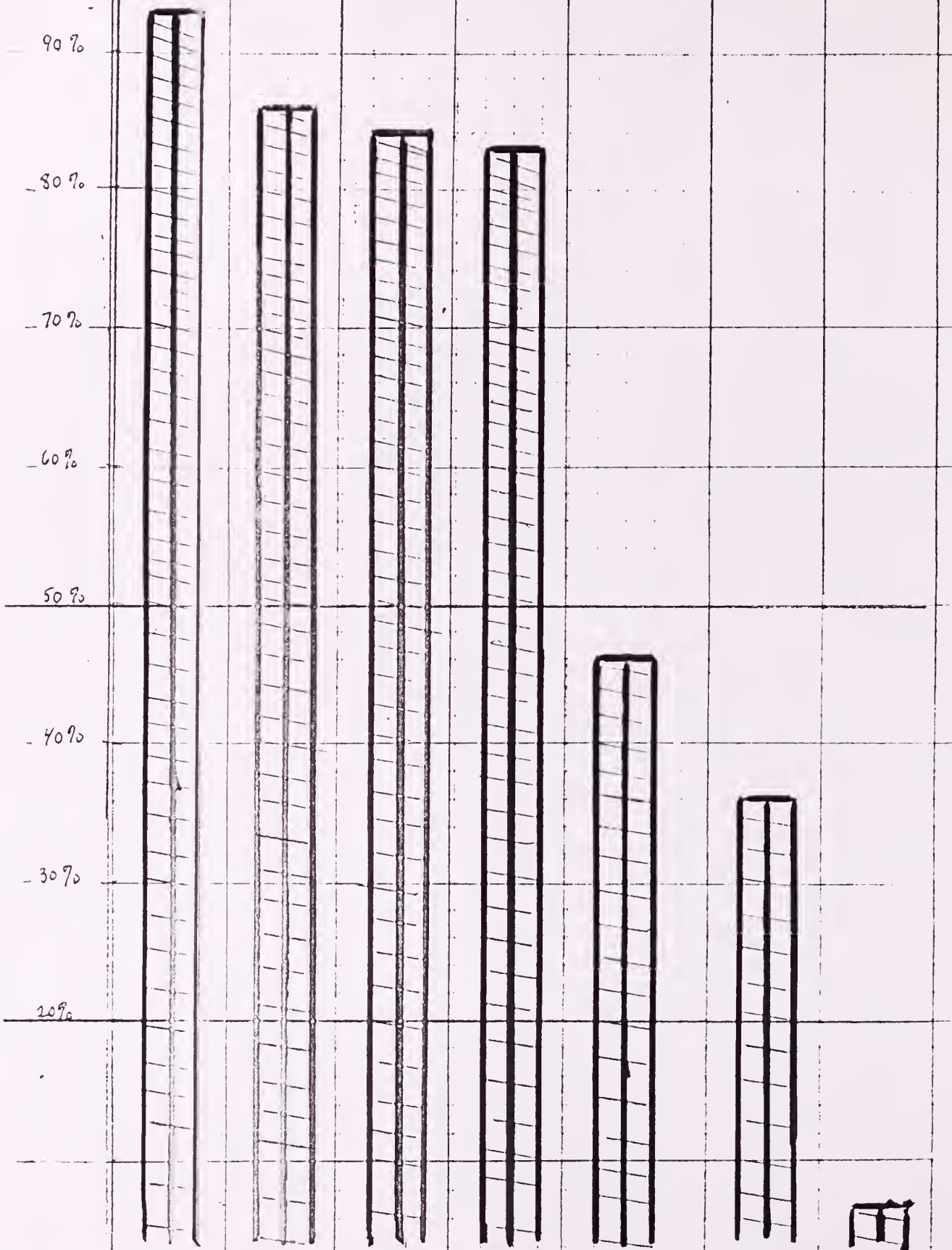
83%

46%

36%

7%

II



No. of Christians

461 m.

292 m.

19 m.

409 m.

250 m.

109 m.

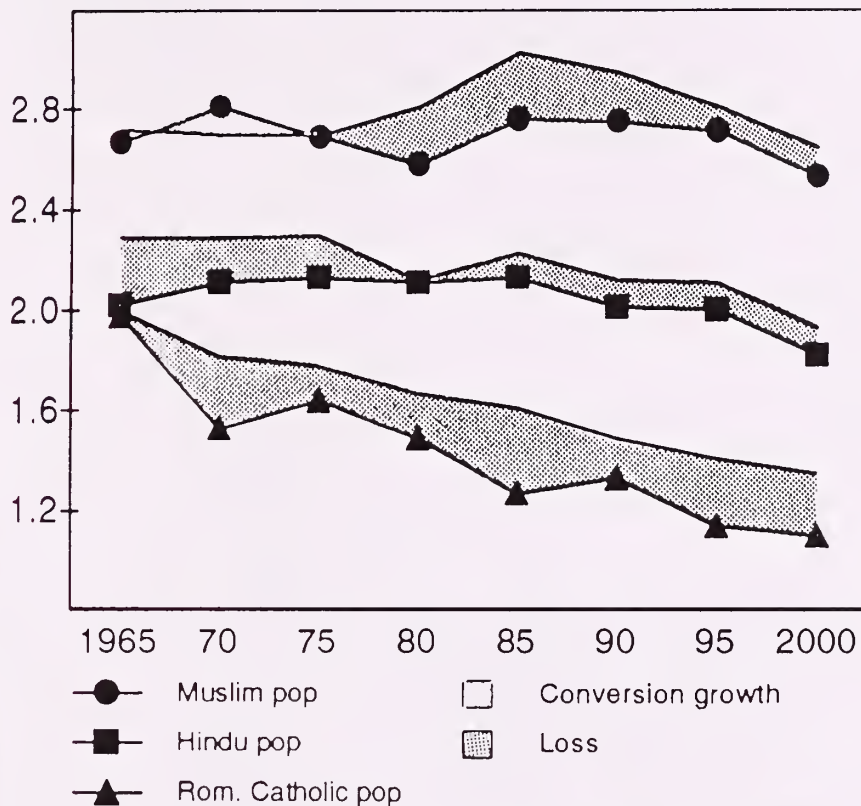
245 m.



- SAM MOFFETT

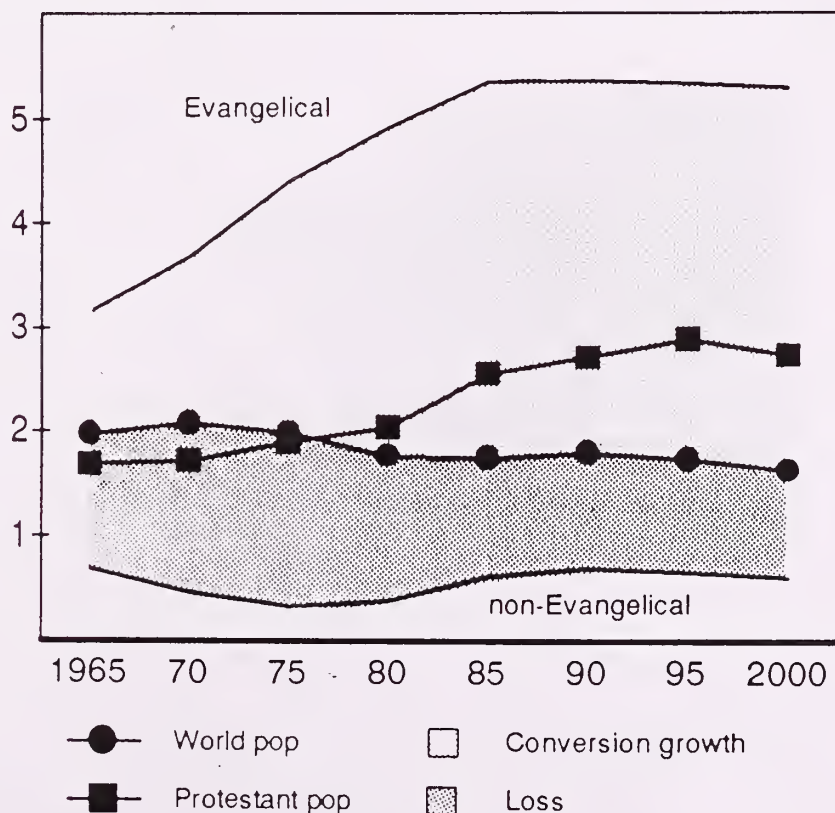
Comparison of conversion rates Muslims, Hindus and Catholics

% Annual Growth



Comparison of conversion rates Protestants

% Annual Growth



These revealing graphs show conversion rates by plotting the difference in growth rate of the general population and that of four major faiths. The population curves (simple lines) were obtained by summing the populations of all countries with over 80% of Muslims, Hindus or Catholics. The global growth rate of these faiths was superimposed on these lines. For Protestants, the world population was used.

Observe:

1. Muslims, Hindus and Catholics are all growing more slowly than their surrounding populations.
2. Muslim and Hindu growth as a percentage of the world's population is almost entirely due to a higher birth rate.
3. Muslim "losses" are more due to immigration of non-Muslims into Muslim lands (as in the oil states of the Middle East) and emigration of Muslims to Western lands than to actual losses to other religions.
4. The remarkable contrast within Protestantism between the decline of non-Evangelicals and the rapid growth of Evangelicals.

Status of Global Mission, 2005, in Context of 20th and 21st Centuries

Year:	1900	1970	mid-2000	Trend % p.a.	mid-2005	2025
GLOBAL POPULATION						
1. Total population	1,619,625,000	3,692,495,000	6,070,581,000	1.23	6,453,628,000	7,851,455,000
2. Urban dwellers	232,695,000	1,362,294,000	2,878,859,000	1.87	3,158,016,000	4,572,884,000
3. Rural dwellers	1,386,930,000	2,330,201,000	3,191,722,000	0.64	3,295,612,000	3,278,571,000
4. Adult population (over 15s)	1,073,621,000	2,313,053,000	4,241,871,000	1.74	4,624,300,000	5,950,587,000
5. Literates	296,146,000	1,476,797,000	3,251,554,000	1.75	3,546,029,000	5,015,884,000
6. Nonliterates	777,475,000	836,256,000	990,317,000	1.72	1,078,271,000	934,703,000
WORLDWIDE EXPANSION OF CITIES						
7. Metropolises (over 100,000 population)	300	2,400	4,050	2.13	4,500	6,500
8. Megacities (over 1 million population)	20	161	402	1.82	440	650
9. Urban poor	100 million	650 million	1,400 million	3.09	1,630 million	3,000 million
10. Urban slum-dwellers	20 million	260 million	700 million	3.47	830 million	1,600 million
GLOBAL POPULATION BY RELIGION						
11. Total of all distinct organized religions	1,000	6,000	9,900	1.76	10,800	15,000
12. Christians (total all kinds) (=World C)	558,131,000	1,234,339,000	2,000,836,000	1.31	2,135,783,000	2,640,665,000
13. Muslims	199,914,000	549,125,000	1,194,396,000	1.93	1,313,984,000	1,825,283,000
14. Hindus	203,003,000	462,379,000	808,104,000	1.49	870,047,000	1,065,868,000
15. Nonreligious	3,024,000	532,338,000	762,028,000	0.17	768,598,000	806,884,000
16. Chinese universists	380,006,000	231,866,000	390,850,000	0.71	404,922,000	431,956,000
17. Buddhists	127,077,000	232,667,000	362,374,000	0.89	378,809,000	457,048,000
18. Ethnoreligionists	117,558,000	163,477,000	239,108,000	1.40	256,341,000	270,210,000
19. Atheists	226,000	165,391,000	147,212,000	0.58	151,548,000	151,742,000
20. New-Religionists (Neoreligionists)	5,951,000	78,324,000	103,846,000	0.81	108,132,000	122,188,000
21. Sikhs	2,962,000	10,618,000	23,509,000	1.54	25,374,000	31,985,000
22. Jews	12,292,000	15,097,000	14,401,000	1.01	15,146,000	16,895,000
23. Non-Christians (=Worlds A and B)	1,061,494,000	2,458,156,000	4,069,745,000	1.19	4,317,845,000	5,210,790,000
GLOBAL CHRISTIANITY						
24. Total Christians as % of world (=World C)	34.5	33.4	33.0	0.08	33.1	33.6
25. Unaffiliated Christians	36,489,000	105,626,000	105,372,000	0.81	109,711,000	112,779,000
26. Affiliated Christians (church members)	521,642,000	1,128,713,000	1,895,464,000	1.34	2,026,072,000	2,527,886,000
27. Church attenders	469,303,000	885,777,000	1,359,420,000	1.04	1,431,573,000	1,760,568,000
28. Evangelicals	71,726,000	98,358,000	224,790,000	2.21	250,776,000	348,648,000
29. Great Commission Christians	77,931,000	277,153,000	650,094,000	1.14	688,034,000	853,179,000
30. Pentecostals/Charismatics/Neocharismatics	981,000	72,223,000	526,916,000	2.24	588,502,000	798,320,000
31. Average Christian martyrs per year	34,400	377,000	160,000	1.10	169,000	210,000
MEMBERSHIP BY 6 ECCLESIASTICAL MEGABLOCKS						
32. Roman Catholics	266,546,000	665,475,000	1,055,651,000	1.17	1,118,992,000	1,336,338,000
33. Independents	7,931,000	96,926,000	379,085,000	2.39	426,672,000	612,670,000
34. Protestants	103,024,000	211,052,000	347,762,000	1.56	375,814,000	491,084,000
35. Orthodox	115,844,000	139,646,000	214,436,000	0.47	219,501,000	235,834,000
36. Anglicans	30,571,000	47,409,000	75,164,000	1.18	79,719,000	108,257,000
37. Marginal Christians	928,000	11,100,000	29,501,000	2.97	34,150,000	49,768,000
MEMBERSHIP BY 6 CONTINENTS, 21 UN REGIONS						
38. Africa (5 regions)	8,756,000	117,227,000	346,415,000	2.36	389,304,000	595,821,000
39. Asia (4 regions)	20,759,000	96,460,000	302,649,000	2.64	344,828,000	498,119,000
40. Europe (including Russia; 4 regions)	368,209,000	467,935,000	532,051,000	-0.04	531,086,000	513,706,000
41. Latin-America (3 regions)	60,027,000	263,561,000	477,149,000	1.42	511,908,000	623,355,000
42. Northern America (1 region)	59,570,000	168,943,000	216,221,000	0.95	226,685,000	270,186,000
43. Oceania (4 regions)	4,322,000	14,587,000	20,976,000	1.19	22,258,000	26,691,000
CHRISTIAN ORGANIZATIONS						
44. Denominations	1,900	18,800	33,800	1.83	37,000	55,000
45. Congregations (worship centers)	400,000	1,450,000	3,448,000	1.50	3,714,000	5,000,000
46. Service agencies	1,500	14,100	23,000	1.68	25,000	36,000
47. Foreign-mission sending agencies	600	2,200	4,000	1.64	4,340	6,000
CONCILIARISM: ONGOING COUNCILS OF CHURCHES						
48. Confessional councils (CWCs, at world level)	40	150	285	1.20	300	380
49. International councils of churches	10	36	59	1.10	62	80
50. National councils of churches	19	283	598	1.50	640	870
51. Local councils of churches	70	2,600	9,000	2.20	10,000	15,500
CHRISTIAN WORKERS (clergy, laypersons)						
52. Nationals (citizens; all denominations)	1,050,000	2,350,000	5,104,000	0.97	5,357,000	6,500,000
53. Aliens (foreign missionaries)	62,000	240,000	420,000	1.07	443,000	550,000
CHRISTIAN FINANCE (in US\$, per year)						
54. Personal income of church members, \$ p.a.	270 billion	4,100 billion	15,680 billion	2.04	17,350 billion	26,000 billion
55. Giving to Christian causes, \$ p.a.	8 billion	70 billion	270 billion	4.72	340 billion	870 billion
56. Churches' income, \$ p.a.	7 billion	50 billion	108 billion	3.78	130 billion	300 billion
57. Parachurch and institutional income, \$ p.a.	1 billion	20 billion	162 billion	5.33	210 billion	570 billion
58. Cost-effectiveness (cost per baptism, \$)	17,500	128,000	330,000	2.80	349,000	650,000
59. Ecclesiastical crime, \$ p.a.	300,000	5,000,000	16 billion	5.77	21 billion	65 billion
60. Income of global foreign missions, \$ p.a.	200,000,000	3.0 billion	15 billion	5.70	20 billion	60 billion
61. Computers in Christian use (numbers)	0	1,000	328 million	6.05	440 million	1,200 million
CHRISTIAN LITERATURE (titles, not copies)						
62. Books about Christianity	300,000	1,800,000	4,800,000	3.08	5,746,000	11,800,000
63. Christian periodicals	3,500	23,000	35,000	4.20	43,000	100,000
SCRIPTURE DISTRIBUTION (all sources, per year/p.a.)						
64. Bibles, p.a.	5,452,600	25,000,000	53,700,000	4.96	68,397,000	180,000,000
65. Scriptures including gospels, selections, p.a.	20 million	281 million	4,600 million	2.24	5,140 million	8,000 million
66. Bible density (copies in place)	108 million	443 million	1,400 million	1.97	1,540 million	2,280 million
CHRISTIAN BROADCASTING						
67. Total monthly listeners/viewers	0	750,000,000	2,150,000,000	2.30	2,409,000,000	3,800,000,000
68. over Christian stations	0	150,000,000	600,000,000	3.13	700,000,000	1,300,000,000
69. over secular stations	0	650,000,000	1,810,000,000	1.76	1,975,000,000	2,800,000,000
CHRISTIAN URBAN MISSION						
70. Non-Christian megacities	5	65	226	1.14	239	300
71. New non-Christian urban dwellers per day	5,200	51,100	129,000	1.79	141,000	200,000
72. Urban Christians	159,600,000	660,800,000	1,160,000,000	1.59	1,255,000,000	1,720,000,000
CHRISTIAN EVANGELISM						
73. Evangelism-hours per year	5 billion	25 billion	165 billion	3.86	200 billion	425 billion
74. Hearer-hours (offers) per year	10 billion	99 billion	938 billion	6.23	1,270 billion	4,250 billion
75. Disciple-opportunities (offers) per capita per year	6	27	155	4.96	197	541
WORLD EVANGELIZATION						
76. Unevangelized population (=World A)	879,672,000	1,641,300,000	1,717,522,000	0.95	1,800,228,000	2,034,713,000
77. Unevangelized as % of world	54.3	44.4	28.3	-0.28	27.9	25.9
78. World evangelization plans since AD 30	250	510	1,500	2.77	1,720	3,000

9/9/82

9 p.m

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The Light Grows in Asia

If this conference is centered around the missionary theme of "A Light to the Nations", a good place to begin would be Asia. For in terms of Christian mission Asia is the darkest continent in the world. It has the lowest percentage of Christians in its population of any of the five major continents: Asia, Africa, Europe, North America and Latin America. In only three Asian countries are Christians in a majority (Armenia, Georgia and the Philippines). (Op. World, p. 41)

Let me remind you of the statistics::

- Latin America is 91.7% Christian (RC 78.8%; PIA 11.9%)
- North America is 81.6% (RC 22.8%; PIA 46.6%; Orth 2%)
- Europe 71.1% (RC 33.1%; PIA 13.7%; Orth 20%)
- Africa 48.4% (RC 15%; PIA 26.7%; Orth 6%)
- Asia 8.6% (RC 2.6%; PIA 5.3%) (Op. World, 19ff)

Now obviously, to me at least, North America is not 81% Christian. That overall percentage number is the statistic used in general comparisons of the world's religions; it includes anyone who replies to the census question, "Are you a Christian?, or are you a Muslim?" with a "Yes". Even the smaller, more precise category, "Are you an enrolled member of a Christian church?", which is 68% "yes", not 81% for North America, and 7.9% not 8.6% for Asia--these are not the numbers written in God's Book of Life. Church statistics are notoriously soft, and judging a church by its numbers is like measuring your health by your height.

Growth in grace, growth in understanding, growth in vitality are of greater importance in the life of the church than growth in numbers. But that said, growth is the normal sign of health, and growth in numbers is the only one that comes close to being measurable. So when we talk about mission as bringing "light to the nations", remember that light, too, can be measured only by its speed, that is in numbers, or by its intensity, again only in numbers. How else do we answer the questions, "Is the light spreading"? Or "Is the world growing darker"?

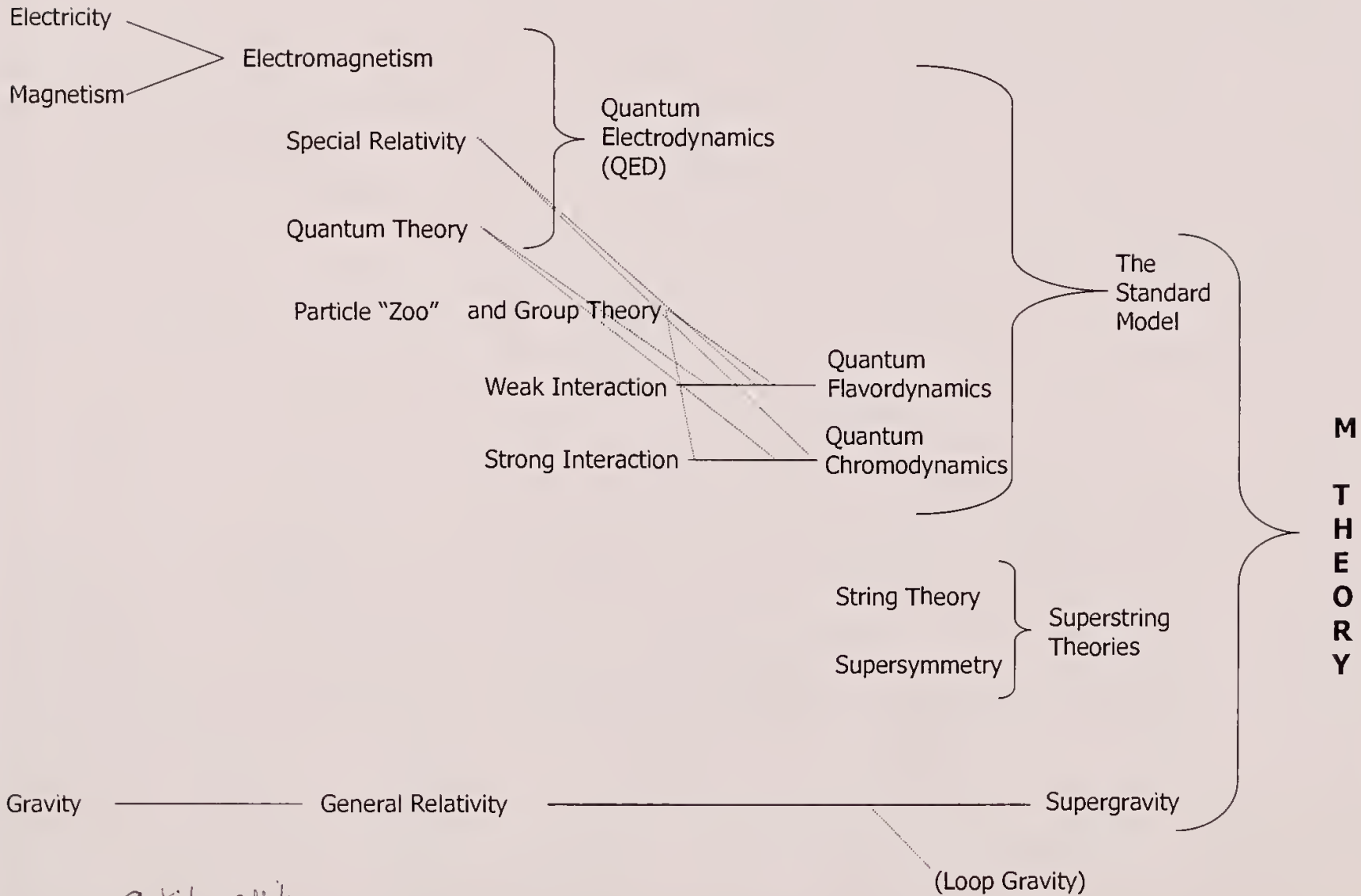
Let me now try to measure the last 100 years by those questions. First, "Is the light really spreading?" And second, a deeper question, "What is it that has made it grow lighter or darker"? And finally, and bluntly, the third question, "What are you going to do about it".

I. Is the light, the gospel, the good news of Jesus Christ still spreading around the world?

The answer to the first question is, "Yes, it is still

"The universe is music": Waves carry information

Toward a Unified Theory of the Physical Universe



Particles collide
Waves go through - but interfere.

Jesus Christ is the Light of the World

Since shepherds saw a star shining over a stable in Bethlehem, Christians have rejoiced over the birth of Jesus Christ. He is the Light of the World.

Thankfully, there are still bright lights, faithful Presbyterians who bear witness to Jesus Christ alone as the way, the truth and the life. Obedient to Scripture, and drawn together by a scriptural constitution, we call this church our spiritual home. Together, we joyfully affirm Jesus Christ, the Light of the World, and under the authority of Scripture and our constitution, we seek to follow Him.

But, sadly, some Presbyterians have chosen a different path. They say they prefer "more light." Some identify that light with the goddess Sophia and other paths to salvation. Others elevate "standards" of their own making. Rejecting Scripture, they brazenly defy the very constitution that they promised to uphold - our Constitution that declares what Presbyterians believe and how we promise to live in the world.

Even some governing bodies are refusing to enforce our Constitution. And the General Assembly Stated Clerk fails to take actions that would truly protect and defend that Constitution.

The cloud of darkness enveloping the Presbyterian Church (USA) gets darker every day as permissive church officials allow these acts of defiance to continue.

In the face of this crisis, the Presbyterian Lay Committee has issued "A Call for Constitutional Integrity." We urge all faithful Presbyterians to join us in insisting that denominational officials do their duty to protect and preserve the constitution.

Please be bold. Join us today, remembering this promise from the gospel:

"The light shines in the darkness, and the darkness shall not overcome it."

Sincerely,



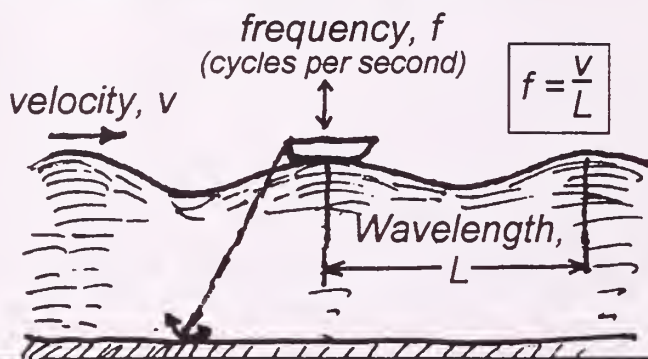
Parker Williamson
Editor in Chief
The Layman

LIGHT

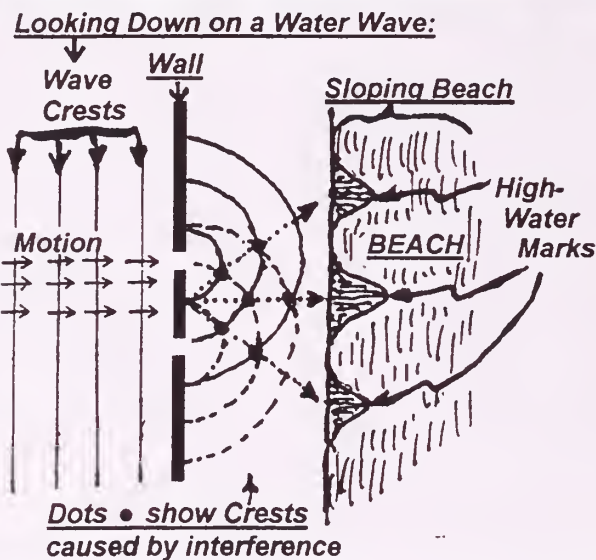
A. LIGHT ACTS LIKE A WAVE

1. BASIC PROPERTIES OF WAVES

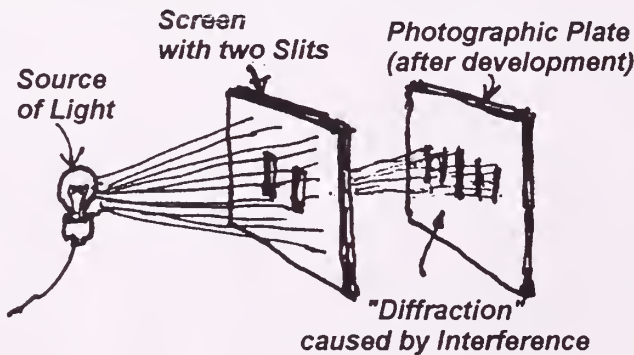
(a) Velocity, Wavelength, Frequency



(b) Wave Passing Through Two Slits



(c) Light Passing Through Two Slits



In this respect at least, light certainly acts like a wave.

2. WAVE PROPERTIES OF LIGHT

(a) Velocity

The velocity of light in a vacuum (and also, approximately, in air) is measured to be 186,000 miles per second – more than 7 times around the earth in one second. This special value of velocity is denoted by the letter c . In metric units, $c = 3 \times 10^8$ meters per second.

(b) Frequency and Wavelength

(Note: a millionth of a meter is called a *micron*, written μm .)

The human eye has evolved to see light in the wavelength range of $L = 0.4\mu\text{m}$ to $0.7\mu\text{m}$ (approximately). The corresponding frequencies range from 4×10^{14} cps to 7×10^{14} cps, the low frequency being perceived by humans as red light and the high frequency being perceived as violet. Just below red is the invisible "infrared" and above violet is the invisible "ultraviolet".

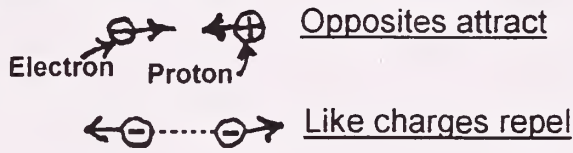
(c) Spectrum of "Light"

The spectrum of "light" has been traced over an enormous range of wavelengths and frequencies. AC power, with a frequency of 60 cps, has a wavelength of about 3,000 miles. Ordinary radio has a wavelength of perhaps a thousand feet, ordinary TV uses wavelengths of 5 to 20 feet, and a microwave oven uses wavelengths of a few centimeters. A hot stove produces infrared "light" in the wavelength range around a thousandth of an inch. The human eye sees wavelengths still smaller than this: around a couple of hundredths of a thousandth of an inch. X-Rays have wavelengths smaller than a millionth of an inch.

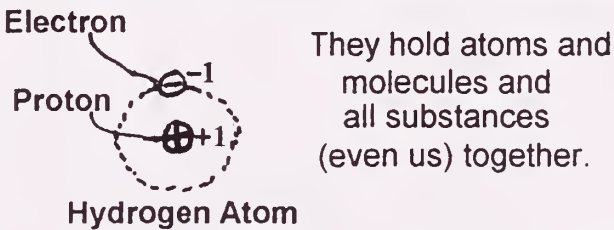
B. LIGHT: "ELECTROMAGNETIC" WAVE

1. ELECTRIC CHARGES AND FIELDS

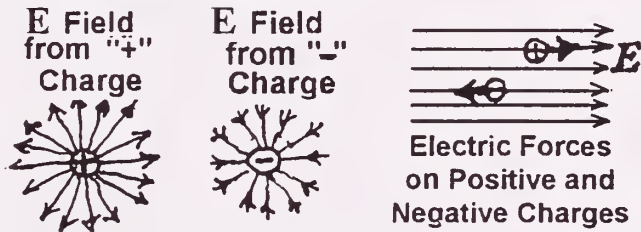
(a) Electric Charges



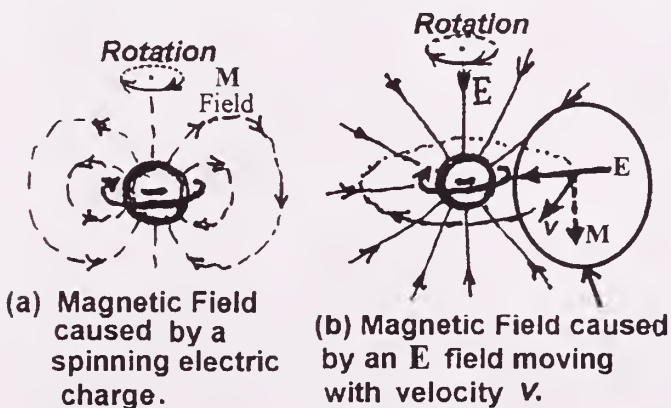
(b) What Are Electric Charges Good For?



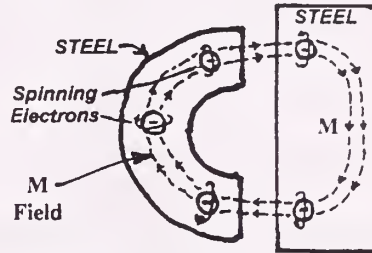
(c) Electric "Fields" (E)



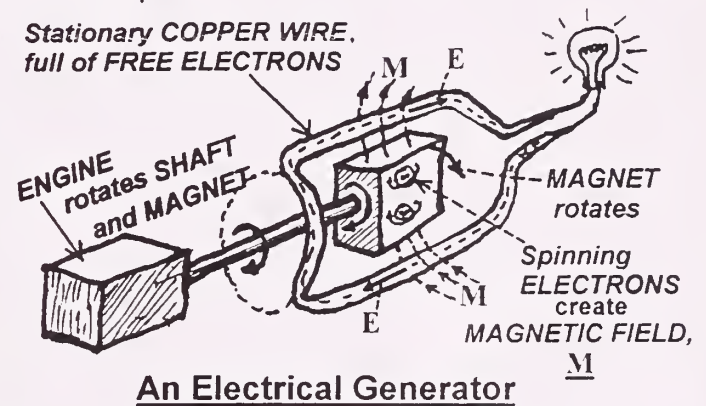
2. MAGNETIC FIELDS (M)



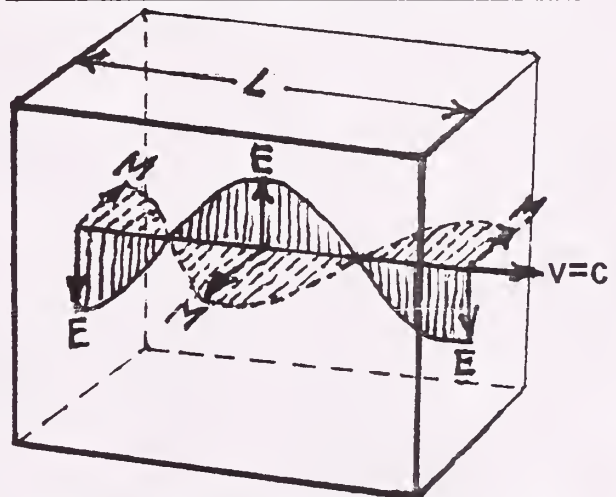
(c) Refrigerator Magnet



3. NOT ONLY does a moving E field create an M field, a moving M field creates an E field! An example:



4. AN ELECTROMAGNETIC WAVE

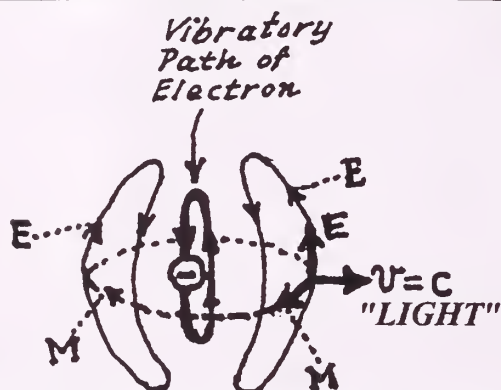


A WAVE OF ELECTROMAGNETIC ENERGY

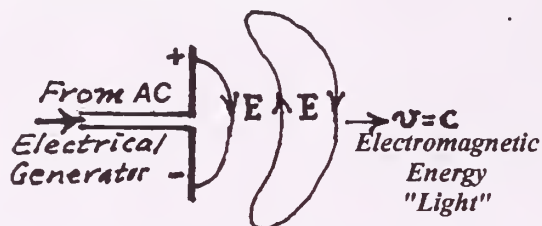
The wave of E, moving with the velocity v , supports the wave of M, AND the wave of M, moving with the same velocity, supports the wave of E. Required: $v = 186,000 \text{ mi/sec} = c$!!
 J. C. Maxwell (1831 - 1879) discovered this.
 The wave carries energy, half of it in the electric field and the other half in the magnetic field.

C. WHAT PRODUCES LIGHT ?

1. Basic: Accelerated Electric Charge

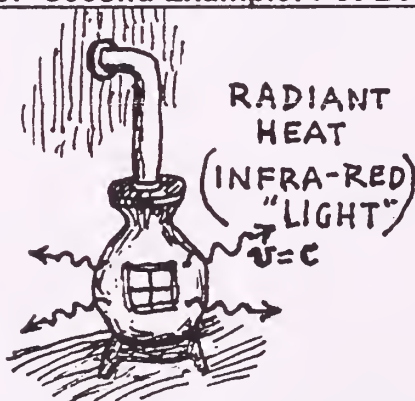


2. Example: Antenna



The AC generator pushes electrons one way, then the other, back and forth, thus causing the radiation of electromagnetic energy. (Magnetic field not shown.) A frequency of 100 million cycles per second would place the radiation in the middle of the ordinary TV band (wavelength of about 10 feet). The ideal tip-to-tip length of the antenna would be half of this, or 5 feet.

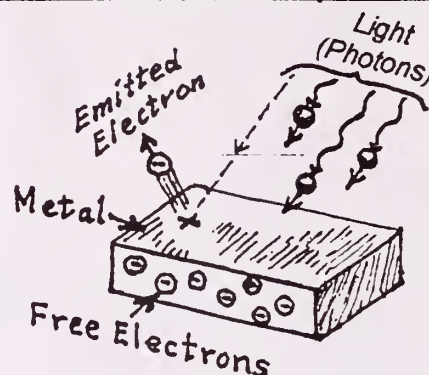
3. Second Example: Pot-Bellied Stove



Free electrons in the metal of the stove are vibrated by heat, causing the emission of electromagnetic energy with wavelengths around one one-thousandth of an inch. This is "light" with frequencies just below the visible red, i.e., it is *Infrared*.

D. PHOTONS: Packets of Energy

1. A Photoelectric Experiment



Einstein predicted that when the surface of a metal is illuminated with light of a sufficiently high frequency, electrons are emitted from the metal. If the light has a frequency lower than a certain critical value, no electrons are ever emitted, no matter how bright the light.

Conclusions:

- (a) It takes a certain amount of energy to free an electron from the metal.
- (b) Light carries its energy in individual packets (now called *Photons*). A brighter light simply contains more photons.
- (c) The energy of each photon is proportional to the frequency of the light (photons of blue light have more energy than photons of red light). The formula *Photon energy* $E = hf$, where h is known as "Planck's constant", has been verified many times.
- (d) In order for light to eject electrons from the metal, each photon, by itself, must be energetic enough to eject an electron.

2. Both Wave and Particle?

The results of the two-slit experiment [Section A1(c)] indicate that light propagates as a wave, but the results described in the preceding section indicate a particle-like behavior when the photon hits something and gives up its energy. This duality – very puzzling to the human mind – is a characteristic of very small particles and of very small packages of energy, and is treated in Quantum Mechanics.

“Please, hold our graduates in your prayers and know that they are part of the good news coming from the Middle East.”

questions and how to help explain the darkness of the world conflicts that center in the Middle East right now.

But we cannot simply talk about or dwell on the difficulties of a fallen world. The gospel of Jesus Christ is ultimately centered on the hope springing from the world’s darkest hour, when Jesus died for a suffering and violent humanity. We cannot ignore the horror of sin around us, but we also must understand that Christ re-defines our reality. Sin is certain, but redemption is even more certain. Contrary to what we may sometimes feel and perceive, “The darkness is passing away and the true light is already shining” (1 John 2:8).

This claim is not merely some optimism that we drum up inside of ourselves, it is the Christian belief that no matter how ugly, dark, and messy history looks from the midst of things, the beginning and the ending are

sure, good, and worthy of great hope. The gospel claims that the Loving God Almighty reveals himself in Jesus Christ as “the Alpha and the Omega, the first and the last.” Thus, in the violence and hopelessness we experience in the middle of our present history, we cling to the hope that the brief glimpses of light in the present ultimately hold more of the truth of eternity than the darkness.

In May, we witnessed some of the light that continues to shine through the body of Christ in Egypt. Twenty-two students graduated from Evangelical Theological Seminary in its 131st graduation ceremony. Already, these graduates are leading communities of hope in the Arab world. Through teaching, preaching, health care, education, and ministries of compassion, they are on the front lines in the “battle” against hatred, terrorism, and violence. They are leaders going out into difficult areas as manifestations of hope that will not be vanquished.

As you read this letter, many of our graduates will be preparing sermons, designing projects of compassion, or simply offering pastoral care over a cup of Turkish coffee in the mud-brick home of a parishioner. Please hold them in your prayers and know that they are part of the good news coming from the Middle East.

The late Lesslie Newbigin described the work of the church this way: “The church is a movement launched into the world to bear in its own life God’s gift of peace for the life of the world. It is sent, therefore, not only to proclaim the kingdom, but to bear in its own life the presence of the kingdom.” In a sense, the graduates going out from our seminary (and we, in partnership with them) are themselves the church’s answer to those dark questions above. They are a visible manifestation of the Kingdom, which Christ will ultimately bring to its full reality.

Rejoice with us as we celebrate another class of graduates being sent out to lead the church in the Middle East, as it manifests the very presence of Christ’s kingdom, peace, and hope.

In the grace and peace of Christ,

Darren and Elisabeth

Darren, Elisabeth and Calvin

1/14/11

